

THE
ANALYTICAL REVIEW.

FOR OCTOBER, 1796.

BIOGRAPHY. HISTORY.

ART. I. *Miscellaneous Works of Edward Gibbon, Esquire, with Memoirs of his Life and Writings, composed by himself: illustrated from his Letters with occasional Notes and Narrative.* By John Lord Sheffield. In two Volumes.

[Continued from Page 123 of the present Volume.]

WE are now arrived at the last part of the original papers contained in these volumes, Mr. Gibbon's remarks on books, and sundry detached pieces on different subjects. The former are chiefly extracted from the author's journal of his actions, studies, and opinions. Lord Sheffield has not thought himself at liberty to present this private diary to the public in the shape in which the writer left it; but he has selected from it such accounts of his literary occupations as may afford a singular and interesting portrait of an industrious student, and may serve as an excellent example to stimulate the literary exertions of young men. The public will know how to make proper allowance for performances written at an early age, or left in a less finished state than Mr. Gibbon's other works; and we are glad to find, that the editor's solicitude for the literary credit of his friend has not prevented his laying before the public a large portion of these remains, or from publishing it, as he assures us, exactly as it stood in the journal. We are persuaded, that it will be thought very interesting by a considerable number of readers, particularly by those who are engaged in similar studies.

The first part of this collection is entitled, *Extraits raisonnées de mes Lectures*, 'Abstracts of my reading, with Reflections.' After some judicious introductory remarks on reading, the first article that occurs is a critical inquiry concerning the title of Charles VIII to the crown of Naples, drawn up with a view to a work which Mr. G. once had in contemplation, a history of the expedition of Charles VIII into Italy. From this paper we shall copy the following sensible and liberal remarks on regal power: P. 17.

'The name of king is universally used; but in different countries it is taken in very different acceptations. Among the natives of the east, a king is the vicegerent of Heaven, invested with despotic power over the

the lives and properties of his subjects. Under such governments a king can dispose of his people for the same reason that a shepherd can dispose of his flock. They are his property. But there are other nations, more deserving the name of men, who see in a sovereign nothing more than the first magistrate, appointed by the people for the purpose of promoting public happiness, and responsible to the people for his administration. Such a magistrate cannot transfer to another, a power with which he is entrusted only for his own life. At his demise, this power, if the government be elective, returns to the people; if the government be hereditary, the same power devolves on the nearest heir, according to the law of the land; and should the royal family be extinct, the people would resume all their rights. These maxims, surely, prevailed among the northern nations, who founded almost all the kingdoms of Europe. Observe the steps by which they rendered their kings, though always subject to the laws, hereditary. These kings were originally only temporary and occasional chiefs. By degrees they came to hold their offices for life. Gratitude confined the sphere of election to some distinguished family; the son commonly succeeded to the father, but the solemnity of an election was still requisite; silence and obedience were finally thought to imply the consent of the nation; which always, however, resumed to itself the right of changing the order of succession, when the public good demanded an alteration.

Among the articles contained in this part of the volume are, Hints for subjects of history; a large and excellent review of bishop Hurd's Commentary and Notes on Horace, &c.; Hints of Criticism on Homer's Iliad; Remarks on Longinus's Treatise on the Sublime; and a Critique on Mr. Burke's Enquiry into the Origin of our Ideas of the Sublime and Beautiful. Beside these, the reader will meet with many cursory remarks on books, and with the following masterly sketch of the character of Erasmus: p. 74.

* If we consider the character of Erasmus, we shall be immediately struck with his extensive erudition; and that heightened by two circumstances: 1. That he was scarcely ever fixed six months in a place (excepting at Basil); that to this wandering life, which deprived him both of books and leisure, must be added, a continued bad state of health, and the constant avocation of a vast correspondence. 2. That his learning was all real, and founded on the accurate perusal of the ancient authors. The numerous editions he published sufficiently evince it; and besides, those convenient compilations of all sorts, where a modern author can learn to be a profound scholar at a very small expence, did not then exist; every thing was to be sought for in the originals themselves. But besides this learning, which was common to many, Erasmus possessed a genius without which no writer will ever descend to posterity; a genius which could see through the vain subtleties of the schools, revive the laws of criticism, treat every subject with eloquence and delicacy; sometimes emulate the ancients, often imitate them, and never copy them. As to his morals, they had the poor merit of being regular. In the nobler part of his character I find him very deficient. Delicacy of sentiment he had none. A parasite of all the great men of his time, he was neither ashamed to magnify their characters, by the lowest adulation, nor to debase his own by the most impudent solicitations to obtain presents which very
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often he did not want. The adventure of Eppendorf is another proof how much dearer his money was to him than his character. Notwithstanding these faults, never man enjoyed a greater personal consideration. All the scholars, and all the princes of Europe, looked upon him as an oracle. Even Charles v. and Francis I. agreed in this. If we enquire why this happened to him rather than to some other great men, of a merit equal, and perhaps superior to Erasmus, we must say that it was owing to the time when he lived; when the world, awaking from a sleep of a thousand years, all orders of men applied themselves to letters with an enthusiasm which produced in them the highest esteem and veneration for one of their principal restorers. Besides, as the general attention, from piety, from curiosity, from vanity, and from interest, was directed towards the religious disputes, a great divine was the fashionable character; and all parties endeavoured to attract or to preserve him. But to which of those parties did Erasmus adhere? His writings, and even his conduct, were often equivocal. The catholics claim him, though they acknowledge that he was often indiscreet. Le Clerc challenges him for the protestants, though he blames him for not professing what he knew to be the truth; and attributes his reserve solely to timidity and self-interest. Erasmus has certainly exposed all the grosser superstitions of the romish worship to the ridicule of the public: and had his free opinion been taken, I believe that he was a protestant upon most of the contested points. But many other motives might restrain him from a declaration. He was always persuaded, that any speculative truths were dearly purchased at the expence of practical virtue and public peace. Besides, many considerations might often make him balance as to those truths; prejudices of education, the authority of the fathers, and a natural inclination to scepticism. Add to all this, that really disapproving many things in the protestant communion, though more in the romish, by remaining in the loose situation of a man who was unwilling to quit the religion of his ancestors, he could blame many things in it with freedom; whereas, had he deserted it, he must either have set up a standard himself, or else have enlisted blindly under that of Luther or *Æcolampadius*. It is surprising that Erasmus, who could see through much more plausible fables, believed firmly in witchcraft.

Next follow numerous extracts from the author's journal, written in french, and given both in french and english. The reader will be particularly pleased with Mr. G.'s general observations on the satires of Juvenal. As a specimen we shall extract the remarks on the *tenth* satire.

P. 105.—'In the tenth, Juvenal treats a subject worthy of himself; the vanity of human wishes, a misfortune consistent with the greatest virtues, and intimately connected with the most natural sentiments of the heart. The poet every where employs a refined and accurate philosophy, founded on the strictest principles of moral science. His genius rises with his subject: he shews the nothingness of false grandeur, and weighs, with the sublime indifference of a superior being, the virtues, talents, and destiny, of the greatest men. He here neglects, and seems even to disdain, the beauty of versification, and that sweet and charming harmony of which he was so great a master. His style, precise, energetic, lofty, and enriched with images, flows in a rougher stream than in his other pieces. Taking experi-

ence for his guide, his reasonings are mixed with examples, of which the greater part are chosen with exquisite judgment. That of Sejanus is a master-piece: never was any elevation more extraordinary than his, nor any fall more dreadful. The levity of the people, who were in haste to break his statues, which they had just worshipped, is a finished picture of popular inconstancy. The example of the death of Alexander, seems to me to be chosen with less discernment than the rest. His misfortune consisted in being cut off in the midst of his success and glory. Yet had Marius died as he descended from his triumphal car, he would have been deemed the happiest of mortals. The reasoning in this satire would have been clearer, had Juvenal distinguished between those wishes, the accomplishment of which could not fail to make us miserable, and those whose accomplishment might fail to make us happy. Absolute power is of the first kind; long life of the second. The latter we may safely commit to the providence of the gods; but our own reason may teach us to pray, that they would refuse to us the former. With regard to the gods, I remark that inconstancy of opinion in Juvenal, which is so frequent among the ancients. At one moment nothing can be more pious than his faith, or more philosophical than his submission. The next, our own wisdom suffices, and prudence usurps the thrones of all the divinities. In the following verse his devotion again gets the ascendancy: he limits his general assertion to fortune only, and replaces all the other gods in Olympus.

The description of ancient Rome by Fabiano Nardini occupies a large share of Mr. G.'s attention, and gives occasion to many ingenious remarks: these are followed by other discussions in the same course of inquiry, and an acute refutation of the paradoxical opinion of Vossius concerning the magnitude of the city. From topographical inquiries concerning Rome Mr. G. proceeded to examine into the antiquities of Italy, and read with diligent study *Cluverius de Italia Antiqua*, 2 vol. fol. Leyden 1624. Elzev. In the course of his researches, he considers the doubtful question concerning Hannibal's rout over the Alps: he very fairly balances the two accounts of Livy and Polybius, and concludes, in the true tone of scepticism, that though Livy's account has more of probability, that of Polybius has more of truth. The disquisition is too long to be extracted—we shall copy from the journal the following ingenious remarks on the ancient tuscans:

P. 195.—The arts, the luxury, and the riches of the tuscans, are matter of astonishment. I can scarcely believe with Cluverius, that Cisalpine Gaul was the original seat of that nation. It appears to me on the contrary from ancient writers, that the tuscans, from the remotest times, inhabited Etruria, properly so called, and sent forth two great colonies, each of which was, like the mother-country, divided into twelve communities: one of which colonies expelled the *ombri* from the whole of that tract which lies between the Alps and the Apennines; while the other formed settlements in Campania. It might have been said in that age, almost without exaggeration, that the tuscans were masters of Italy. The first of those colonies was subdued by the gauls, eight centuries before the christian æra, when it was already rich and powerful, but softened by luxury. The mother-country exhibited the same character in still stronger colours.

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It verged towards its ruin. How many ages must have been required for this slow, but sure progression, by which nations proceed from barbarism to industry, arts, luxury, and effeminacy? We cannot doubt the fact; the tuscans are certainly one of the most ancient nations with which we are acquainted.

On the review of Alevoerde's history of Servetus in the 11th volume of the *Bibliothèque Raisonnée* (a work in which Mr. G. appears to have been much conversant), we meet with the following keen, but surely not unjust strictures on the conduct of Calvin:

P. 214.—'The journalist (perhaps Mr. de la Chapelle) has many observations and researches concerning this extraordinary transaction, which are far more valuable than the book itself. The two authors had treated Calvin with great severity. The reviewer repels their attacks, which he ascribes to the rancour of lutheran zeal against the patriarch of the calvinists. The punishment of Servetus cannot indeed be justified; but, in this business, Calvin was not actuated by worldly motives, but by a mistaken religious zeal, and a respect for maxims which, though cruel and sanguinary, were acknowledged and avowed by all christian churches. But many observations still remain to be made. 1. The examples of churches and theologians who declare in favour of the punishment of heretics, are nothing to the present question. Men's actions are never less guided by their principles, than when those principles run counter to the natural sentiments of humanity. The heart here corrects the errors of the understanding. A man of a humane character, under the influence of a false zeal, will in his closet condemn a heretic to death; but will he drag him to the stake? Not to shudder at the shedding of innocent blood, requires a heart totally insensible to pity. 2. I acknowledge the power of false zeal and an erroneous conscience. It is sufficient to silence the voice of pity; but can it stifle its murmurs? Will not the unhappy theologian feel a combat in his own breast between religion and humanity? Will not the outward expressions of sorrow indicate how deeply he is afflicted to shed his brother's blood? Brutus saw that the death of his sons was necessary to save the liberty of Rome. He pronounced the fatal sentence; but had he sent them to punishment without any emotions of grief, it might have been justly said that his natural ferocity hindered him from perceiving the magnitude of the sacrifice that he made, and even that he had sacrificed them rather to his own hatred and vengeance than to the safety of his country. In Calvin's behaviour, I can see nothing but the most abominable cruelty. He loads Servetus with invectives; he fears lest his victim should escape from his hands; and, in a tone of triumph, passes on him his sentence of condemnation. But Servetus did not spare the Geneva divine. I know it. But the one loaded with reproaches a wretch whom he had confined in irons; the other only breathed out too loudly his agonies of suffering. Hard must be the heart which does not feel the difference! 3. A few years before, Servetus had communicated to Calvin all his religious opinions. Their epistolary correspondence was of considerable duration. But when Servetus was seized at Vienna, Calvin sent all his letters to the magistrates. In this instance, he may justly be reproached with having violated the tacit promise which is always supposed in such a correspondence, and which an honest man would have held sacred, instead of availing himself of the frankness of this spaniard, for the purpose of destroying—

destroying him. 4. We must recollect Calvin's situation in Geneva. He was the legislator of a new republic, and experienced the difficulties incident to innovators. A numerous faction, headed by the first syndic, pressed on him with rancour, and espoused the cause of Servetus because Calvin was his enemy. The latter was sensible that the process of Servetus was his own; and the reviewer ingenuously confesses, that unless Servetus perished, Calvin was ruined. Calvin's friends acknowledge that he was opinionative, haughty, and jealous of his authority. Let themselves draw the consequence. It was necessary that the throne of the reformer should be cemented with the blood of Servetus. 5. In a letter written to an intimate friend, Calvin does not dissemble his hopes that Servetus would be soon condemned to death. He wishes, however, that he may escape the utmost rigour of that punishment; probably, that he might not be burnt alive. Yet this very rigour was afterwards approved by himself; and that at a time when he was all-powerful at Geneva. Either this reformer concealed his real sentiments under dark hypocrisy and inquisitorial mildness, or motives very different from those of religion hindered him from soliciting from the magistrates a favour, which his conscience obliged him to demand, and which he was sure would not have been refused. 6. When we collect and combine all these circumstances with the acknowledged character of the reformer, can we doubt that a hard and cruel heart, an ambitious soul, and hatred towards the man who despised his instructions, and impeached his opinions, united with religious zeal in impelling Calvin to persecute the unfortunate Servetus? Voltaire therefore is right, when he says, that Calvin had an enlightened mind, but an atrocious soul.'

Mr. G.'s talent for general criticism is happily displayed in the following remarks at the close of his perusal of Cluverius :

P. 241.—[December 3.]—I read Cluverius *Ital. Antiq.* L. iv, C. xvi, xvii, p. 1320—1338; which concludes the fourth book, and the whole work; a truly laborious task; undertaken by me with more ardour, than it was continued with perseverance. But intervals of relaxation were pardonable. His materials are immense; his method perplexed, and his style a motley mixture of quotations from authors of all ages. My undertaking is now accomplished; and I have derived from it much useful knowledge, which will not be easily forgotten. I have already remarked his prodigious mass of materials. In speaking of the meanest village, all the learning of antiquity and the middle ages occurs to his memory: and a passage is not more concealed from his keen eye in a legend of the tenth century, than if it stood at the head of the *Eneid*. Throughout, his authorities are produced, and sifted, and compared with each other; and the result of the comparison is not always to their honour. The ancients quoted often from memory. Books were scarce; maps still scarcer; and in a science where the mind is so liable to wander without the direction of the eye, error was unavoidable. Servius the commentator is often exposed to Cluverius's criticism. This pretended scholar is here stripped of his mask of counterfeit erudition. His absurd mistakes are only to be equalled by those of Appian the historian. But our author's censure spares not the greatest names of ancient geography; Ptolemy, who knew the east better than the west; Strabo, who is sometimes an historian, politician, or philosopher, rather than a geographer;

geographer; and Pliny, who undertakes to describe the world in thirty-seven small books; whose brevity is often obscurity, and who frequently sees by other men's eyes, and those not always to be depended upon. After so much experience of their inaccuracy, it could hardly be expected that Cluverius should maintain the infallibility of the ancients. But we may perceive in his work the same superstitious veneration for the great names of antiquity, which prevailed among his contemporaries. When no other excuse for them remains, he is sure to throw the blame on transcribers. This principle, that the true text need only be restored, in order to restore its propriety, he applies with unwearied diligence. The great number of his corrections is only equalled by their boldness; the greater part are rash or useless; but some of them are extremely happy. The change of *Arthesis* and *Ufens* into *Æfis* and *Aufens*, rescued the text of Livy from an absurdity almost inconceivable; substituted two obscure but fit names, instead of two far more illustrious, but totally misplaced; and restored the *galli senones* to their proper habitation. This correction has been adopted by Livy's editors, and admitted into the text.

Two or three other quotations we shall add, to show how ably Mr. G. could sketch the character of an author in a few words.

P. 248.—'December 9.]—I read the *Bibliothèque Raisonnée*, volume thirty-four, part first. It contains three treatises of Mr. Harris, on the subjects of art, music and painting, and happiness. He is a great admirer of Plato and Aristotle, from whom he has learned to express common-place thoughts in technical language; and an enthusiasm for the beautiful, the true, and the virtuous, which are often substituted with him for precision of ideas. These faults chiefly prevail in the first and third of those essays. The second, containing many just observations and nice distinctions, is more conformable with the taste of modern philosophy.'

P. 300.—'I finished Bayle's *General Criticism on Maimbourg's History of Calvinism*; in 12mo. Villa Franca, 1684, third edition. The fashion of the age made the philosopher Bayle enter the lists of controversy; into which he brought with him a measure of knowledge, precision, and candour, as well as entertainment, seldom exhibited there. In his reasonings concerning infallibility, and the rights of an erroneous conscience, you see the accurate and enlightened dialectician; but he is rather too diffuse. No man was ever better qualified than Bayle for assuming the character of his adversary, shewing his system in a new garb, and for availing himself of all the places open to assault; which is one of the greatest advantages of the sceptical philosophy. His chapters on the marriage of the clergy are full of pleasantry, learning, and knowledge of human nature; and his two letters on the love of parents towards their children, and on jealousy, contain a profound philosophy; in which he unfolds a chain of prejudices connected with our existence, necessary for our happiness, and intended by the Supreme Being to supply the place of a reason too exalted for the bulk of mankind, and too weak to be a principle of action. The new letters appear to me far superior to the two first volumes.'

P. 302.—'April 9.]—I read a considerable part of Keyser, in order to extract from him whatever might be useful in my travels in Italy; on which I set out in a few days with Guise. I am much pleased with

Keyser; his work is useful, curious, and learned without affectation. When I consider how well he examined Italy in nine months, I am sensible that time is long, when we know how to make a good use of it.

Of the original pieces, given in french and english, under the title of 'A Collection of my Remarks and detached Pieces on different Subjects,' we cannot stay to take further notice, than merely to mention the subjects on which they treat: these are as follows: Remarks on Virgil's *Æneid*; on Silius Italicus; on the Roads and Journies of the Romans, with a Critique upon Horace's, and Cicero's Journey to Brundisium; on Ovid's *Fasti*; on the allegorical Beings represented on the Reverse of ancient Medals; on the Cisalpine Gallic War in the Year of Rome 509; on the Triumphs of the Romans; on a ms. of Gravina, entitled, *Del Governo Civile di Roma*. In some of these pieces the reader will meet with much recondite research, and ingenious discussion; in others, with sound criticism; and in all, with elegant entertainment. The remainder of the volume, from the 405th page to the end, contains, Outlines of the History of the World from the ninth Century to the fifteenth, a juvenile Sketch; a republication of the author's first work, 'Essai sur l'Etude de la Literature;' of his Critical Observations on the Design of the sixth Book of the *Æneid*; of his Vindication of the fifteenth and sixteenth Chapters of his History; and of his *Mémoire Justificatif pour servir de Réponse à l'Exposé des Motifs de la Conduite du Roy de France relativement à l'Angleterre*, a paper which obtained great applause in foreign courts: A Dissertation on that curious subject, 'L'Homme au Masque de fer;' 'The Antiquities of the House of Brunswick,' a historical discourse, written about the year 1790, which was left unfinished; and 'An Address' on the Improvement of English History, an imperfect sketch interrupted by the author's death.

The most valuable of these original pieces is the discourse on the Antiquities of the house of Brunswick: it is written in Mr. G.'s best historical manner; and nothing more needs be said to excite regret, that, of the three parts which the author had planned, the Italian Descent; the Germanic Reign; the British Succession; he only completed the first. One or two of the more splendid passages of this historical performance we must present to our readers. Of the celebrated philosopher Leibnitz Mr. G. draws the following character.

P. 638.—'The genius and studies of Leibnitz have ranked his name with the first philosophic names of his age and country; but his reputation, perhaps, would be more pure and permanent, if he had not ambitiously grasped the whole circle of human science. As a theologian, he successively contended with the sceptics, who believe too little, and with the papists, who believe too much, and with the heretics, who believe otherwise than is inculcated by the lutherian confession of Augsburgh. Yet the philosopher betrayed his love of union and toleration: his faith in revelation was accused, while he proved the trinity by the principles of logic; and in the defence of the attributes and providence of the Deity, he was suspected of a secret correspondence with his adversary Bayle. The metaphysician expatiated in the fields of air: his pre-established harmony of the soul and body might have provoked the jealousy of Plato; and his optimism, the best of all possible worlds, seems an idea too vast for a mortal mind, He

He was a *physician*, in the large and genuine sense of the word; like his brethren, he amused himself with creating a globe; and his *Protegea*, or Primitive Earth, has not been useless to the last hypothesis of Buffon, which prefers the agency of fire to that of water. I am not worthy to praise the *mathematician*: but his name is mingled in all the problems and discoveries of the times; the masters of the art were his rivals or disciples; and if he borrowed from sir Isaac Newton the sublime method of fluxions, Leibnitz was at least the Prometheus who imparted to mankind the sacred fire which he had stolen from the gods. His curiosity extended to every branch of chemistry, mechanics, and the arts; and the thirst of knowledge was always accompanied with the spirit of improvement. The vigour of his youth had been exercised in the schools of *jurisprudence*; and while he taught, he aspired to reform, the laws of nature and nations, of Rome and Germany. The annals of Brunswick, of the empire, of the ancient and modern world, were present to the mind of the *historian*; and he could turn from the solution of a problem, to the dusty parchments and barbarous style of the records of the middle age. His genius was more nobly directed to investigate the origin of languages and nations; nor could he assume the character of a *grammarian*, without forming the project of an universal idiom and alphabet. These various studies were often interrupted by the occasional *politics* of the times; and his pen was always ready in the cause of the princes and patrons to whose service he was attached: many hours were consumed in a learned correspondence with all Europe: and the philosopher amused his leisure in the composition of french and latin *poetry*. Such an example may display the extent and powers of the human understanding, but even *his* powers were dissipated by the multiplicity of his pursuits. He attempted more than he could finish; he designed more than he could execute: his imagination was too easily satisfied with a bold and rapid glance on the subject which he was impatient to leave; and Leibnitz may be compared to those heroes, whose empire has been lost in the ambition of universal conquest.

We add a part of an amusing and curious account of Albert-Azo the second.

P. 667.—‘ Like one of his tuscan ancestors, Azo the second was distinguished among the princes of Italy by the epithet of the *rich*. The particulars of his rent-roll cannot now be ascertained: an occasional, though authentic deed of investiture, enumerates eighty-three fiefs or manors which he held of the empire in Lombardy and Tuscany, from the marquisate of Este to the county of Luni: but to these possessions must be added the lands which he enjoyed as the vassal of the church, the ancient patrimony of Otbert (the *Terra Ober-tenga*) in the counties of Arezzo, Pisa, and Lucca, and the marriage portion of his first wife, which, according to the various readings of the manuscripts, may be computed either at twenty, or at two hundred thousand english acres. If such a mass of landed property were now accumulated on the head of an italian nobleman, the annual revenue might satisfy the largest demands of private luxury or avarice, and the fortunate owner would be rich in the improvement of agriculture, the manufactures of industry, the refinement of taste, and the extent of commerce. But the barbarism of the eleventh century diminished the income, and aggravated the expence, of the marquis of Este.

Este. In a long series of war and anarchy, man and the works of man had been swept away; and the introduction of each ferocious and idle stranger had been over-balanced by the loss of five or six perhaps of the peaceful industrious natives. The mischievous growth of vegetation, the frequent inundations of the rivers, were no longer checked by the vigilance of labour; the face of the country was again covered with forests and morasses; of the vast domains which acknowledged Azo for their lord, the far greater part was abandoned to the wild beasts of the field, and a much smaller portion was reduced to the state of constant and productive husbandry. An adequate rent may be obtained from the skill and substance of a free tenant, who fertilizes a grateful soil, and enjoys the security and benefit of a long lease. But faint is the hope, and scanty is the produce of those harvests, which are raised by the reluctant toil of peasants and slaves, condemned to a bare subsistence, and careless of the interests of a rapacious master. If his granaries are full, his purse is empty; and the want of cities or commerce, the difficulty of finding or reaching a market, obliges him to consume on the spot a part of his useless stock, which cannot be exchanged for merchandize or money. The member of a well-regulated society is defended from private wrongs by the laws, and from public injuries by the arms of the state; and the tax which he pays is a just equivalent for the protection which he receives. But the guard of his life, his honour, and his fortune was abandoned to the private sword of a feudal chief; and if his own temper had been inclined to moderation and patience, the public contempt would have roused him to deeds of violence and revenge. The entertainment of his vassals and soldiers, their pay and rewards, their arms and horses, surpassed the measure of the most oppressive tribute, and the destruction which he inflicted on his neighbours was often retaliated on his own lands. The costly elegance of palaces and gardens was superseded by the laborious and expensive construction of strong castles, on the summits of the most inaccessible rocks; and some of these, like the fortress of Canossa in the Appenine, were built and provided to sustain a three years siege against a royal army. But his defence in this world was less burthensome to a wealthy lord than his salvation in the next: the demands of his chapel, his priests, his alms, his offerings, his pilgrimages, were incessantly renewed; the monastery chosen for his sepulchre was endowed with his fairest possessions, and the naked heir might often complain, that his father's sins had been redeemed at too high a price. The marquis Azo was not exempt from the contagion of the times: his devotion was amused and inflamed by the frequent miracles which were performed in his presence; and the monks of Vangadizza, who yielded to his request the arm of a dead saint, were ignorant of the value of that inestimable jewel. After satisfying the demands of war and superstition, he might appropriate the rest of his revenue to use and pleasure. But the italians of the eleventh century were imperfectly skilled in the liberal and mechanic arts: the objects of foreign luxury were furnished at an exorbitant price by the merchants of Pisa and Venice; and the superfluous wealth, which could not purchase the real comforts of life, was idly wasted on some rare occasions of vanity and pomp. Such were the nuptials of Boniface, duke or marquis of Tuscany, whose family was long afterwards united with that of Azo, by the marriage of their children. These nuptials were celebrated on the banks of the Mincius.

Mincius, which the fancy of Virgil has decorated with a more beautiful picture. The princes and people of Italy were invited to the feast, which continued three months: the fertile meadows, which are intersected by the slow and winding course of the river, were covered with innumerable tents, and the bridegroom displayed and diversified the scenes of his proud and tasteless magnificence. All the utensils of service were of silver, and his horses were shod with plates of the same metal, loosely nailed, and carelessly dropped, to indicate his contempt of riches. An image of plenty and profusion was expressed in the banquet: the most delicious wines were drawn in buckets from the well; and the spices of the east were ground in water-mills like common flour. The dramatic and musical arts were in the rudest state; but the marquis had summoned the most popular singers, harpers, and buffoons, to exercise their talents on this splendid theatre. Their exhibitions were applauded, and they applauded the liberality of their patron. After this festival, I might remark a singular gift of the same Boniface to the emperor Henry III., a chariot and oxen of solid silver, which were designed only as a vehicle for a hog's-head of vinegar. If such an example should seem above the imitation of Azo himself, the marquis of Este was at least superior in wealth and dignity to the vassals of his compeer. One of these vassals, the viscount of Mantua, presented the german monarch with one hundred falcons, and one hundred bay horses, a grateful contribution to the pleasures of a royal sportsman. In that age, the proud distinction between the nobles and *princes* of Italy was guarded with jealous ceremony: the viscount of Mantua had never been seated at the table of his immediate lord: he yielded to the invitation of the emperor; and a stag's skin, filled with pieces of gold, was graciously accepted by the marquis of Tuscany as the fine of his presumption.

3. The temporal felicity of Azo was crowned by the long possession of honours and riches: he died in the year one thousand and ninety-seven, aged upwards of an hundred years; and the term of his mortal existence was almost commensurate with the lapse of the eleventh century. The character, as well as the situation of the marquis of Este, rendered him an actor in the revolutions of that memorable period: but time has cast a veil over the virtues and vices of the man, and I must be content to mark some of the æras, the mile-stones of his life, which measure the extent and intervals of the vacant way. Albert-Azo the Second was no more than seventeen when he first drew the sword of rebellion or patriotism, when he was involved with his grand-father, his father, and his three uncles, in a common proscription. In the vigour of manhood, about his fiftieth year, the ligurian marquis governed the cities of Milan and Genoa, as the minister of imperial authority. He was upwards of seventy when he passed the Alps to vindicate the inheritance of Maine for the children of his second marriage. He became the friend and servant of Gregory VII., and in one of his epistles, that ambitious pontiff recommends the marquis Azo as the most faithful and best beloved of the italian princes; as the proper channel through which a king of Hungary might convey his petitions to the apostolic throne. In the mighty contest between the crown and the mitre, the marquis Azo and the countess Matilda led the powers of Italy, and when the standard of St. Peter was displayed, neither the age of the one, nor the sex of the other, could de-
tain

tain them from the field. With these two affectionate clients the pope maintained his station in the fortress of Canossa, while the emperor barefoot on the frozen ground, fasted and prayed three days at the foot of the rock: they were witnesses to the abject ceremony of the penance and pardon of Henry IV.; and in the triumph of the church, a patriot might foresee the deliverance of Italy from the german yoke. At the time of this event the marquis of Este was above fourscore; but in the twenty following years he was still alive and active amidst the revolutions of peace and war. The last act which he subscribed is dated above a century after his birth; and in that act the venerable chief possesses the command of his faculties, his family, and his fortune. In this rare prerogative of longevity Albert-Azo II. stands alone; nor can I recollect in the *authentic* annals of mortality a single example of a king or prince, of a statesman or general, of a philosopher or poet, whose life has been extended beyond the period of an hundred years. Nor should this observation, which is justified by universal experience, be thought either strange or surprising. It has been found, that of twenty four thousand new-born infants, seven only will survive to attain that distant term; and much smaller is the proportion of those who will be raised by fortune or genius, to govern or afflict, or enlighten, their age or country. The chance that the same individual should draw the two great prizes in the lottery of life, will not easily be defined by the powers of calculation. Three approximations, which will not hastily be matched, have distinguished the present century, Aurungzeb, cardinal Fleury, and Fontenelle. Had a fortnight more been given to the philosopher, he might have celebrated his secular festival; but the lives and labours of the mogul king and the french minister were terminated before they had accomplished their ninetyeth year. A strong constitution may be the gift of nature; but the few who survive their contemporaries must have been superior to the passions and appetites which urge the speedy decay and dissolution of the mind and body. The marquis of Este may be presumed, from his riches and longevity, to have understood the œconomy of health and fortune.

In taking our leave of an author, whose name will unquestionably pass to posterity in the first class of historians, we cannot deny ourselves the satisfaction of laying before our readers a few remarks on his character. Mr. G.'s reputation as a historian is so firmly established, that little more is left for us, than to echo the cry of public applause. We contemplate with admiration the diligence and ingenuity which could from an immense mass of rude materials produce a work, of which Dr. Robertson might justly say, that he knew no example, in any age or nation, of such a vast body of valuable and elegant information communicated by an individual. We also observe in this great work marks of uncommon sagacity and penetration, and are struck with the solidity, as well as the vivacity of the observations which the historian continually introduces, sometimes in the way of direct remark, but more frequently in the concise and oblique manner of Tacitus. Perhaps, however, without derogating from the strong sense and liberal spirit which pervade Mr. G.'s history, it may be observed, that his writings do not afford any decisive proof, that he had studied general principles with the same accuracy, with which he investigated facts. The account given in these volumes of his course of reading renders

renders it probable, that the historian never found leisure for such a regular course of investigation, as might be necessary to form the accurate philosopher. Mr. G. certainly did not engage in such a course at Oxford, where, according to his own account, the sum of his improvement was confined to three or four latin plays; at Lausanne, his early pursuits were more literary than scientific; and afterwards, his time was too much occupied in historical researches and labours, to leave much leisure for digesting systems of metaphysics, theology, politics, or morals. Accordingly, with respect to religion, we find him, rather touching the subject with the playful hand of sarcasm, than entering into any serious discussion of it's authority: he declined accepting the challenge given him by Dr. Priestley, to engage in a regular controversy on the evidences of christianity; and, except a few casual strokes, rather of wit than argument, we find scarcely any thing theological through the whole course of these papers. On politics, Mr. G. gave some proofs of *theoretical* liberality; as in the passage concerning kings, cited at the beginning of the present article; and when, in another place, he expressly acknowledges, that the only regal title not liable to objection is the consenting voice of a free people: yet his letters, and especially his declared *assent and consent* to Mr. Burke's creed on the revolution of France, afford strong proofs, that he did not wish to see the principles of freedom applied to practice.

As a polite scholar, and a writer of elegant taste, Mr. G. has high, and deserved reputation. The beauties of style he studied with much attention, and exhibited with great splendour. Precision and elegance mark even the least studied productions of his pen, his letters, and his diurnal minutes. His more elaborate writings are uniformly stamped with the characters of strength, energy, richness, and harmony, and, as sir William Jones has said, abound in elegance of all kinds. Yet impartial criticism must confess, that, in the earnest pursuit of elegance, Mr. G. has frequently forsaken ease, and sometimes perspicuity; that, by preferring circuitous to direct modes of speech, and by an artificial and *inverted* structure of his periods and paragraphs, he has often thrown a veil of obscurity over his meaning; that, though possessed of a rich and copious vocabulary, and a great command of language, he fatigues the ear with the too frequent recurrence of certain peculiar modes of construction; that, as Dr. Robertson has observed, he was sometimes seduced by his admiration of Tacitus into a certain quaintness of expression; and that, from his familiarity with the french language, or from some other causes, his phraseology is not always perfectly consistent with the english idiom. As a man, Mr. G. appears, through the whole of his writings, and particularly in these miscellaneous works, in a very amiable light. In the unwearied diligence, and invincible perseverance, with which he prosecuted his literary labours, his life affords an excellent pattern for the imitation of studious youth. These memoirs, letters, and journals, unite in representing Mr. G. as a man of engaging dispositions and manners. An air of easy gayety and urbane pleasantry runs through all his writings, which is highly gratifying to his readers; and his editor and friend will be readily credited, when he says, that his social qualities endeared him to the most accomplished society. The affection which he always entertained for his kind-hearted aunt, who took the charge of his childhood, and to whose maternal vigilance he owed his

his life and health; and the tender regret, which, in a letter on the occasion, he expressed at her death; his affectionate attachment to his friend Dayverdon; and the long and unbroken friendship which subsisted between him and Lord Sheffield, are pleasing proofs, that he possessed an excellent heart. If his mind had a slight tincture of the common foible of authors, if he sometimes contemplated his own productions with more fondness of complacency than was meet, and delighted to be called, and call himself, *the historian*, vanity, when associated with so much literary and personal merit, may well be deemed a venial fault: for, as Mr. G., in his critique upon Rutilius, has justly observed, 'men may be more easily pardoned for being proud of their actions and talents, than for valuing themselves on their employments and titles, the vain and frivolous distinctions of society.'

L. M. S.

ART. II. *The History of Two Acts, entitled, an Act for the Safety and Preservation of his Majesty's Person and Government, against treasonable and seditious Practices and Attempts; and an Act for the more effectually preventing seditious Meetings and Assemblies; including the Proceedings of the British Parliament, and of the various popular Meetings, Societies, and Clubs, throughout the Kingdom: with an Appendix and Index, &c. to which are prefixed, Remarks on the State of Parties, and of public Opinion, during the Reign of his present Majesty.* 8vo. 828. p. Price 12s. in boards. Robinsons. 1796.

THE times are big with change, and the present aspect of public affairs, assuredly betokens the most imminent danger. The american and french wars have added more than two hundred and twenty millions, to a debt, before deemed enormous, and both have, undoubtedly, been unfavourable to our liberties:—thus, the improvident contests of modern days, at one and the same time increase our burdens, and detract from our ancient and acknowledged franchises. A late attempt to strain the statutes of treason, beyond their natural extension, failed; for the decision lay with a jury, chosen from among the people: but a system, which had for it's object, to stifle the opinions, and annihilate the deliberative capacity of individuals, assembled to procure the redress of public grievances, succeeded:—the measure depended on their representatives. The two bills now before us, the legitimate offspring of a war, and of times like the present, will but little astonish posterity; as it may, perhaps, consider them as only forming a portion of a system, long since laid down, and, at every favourable opportunity, acted upon. Indeed, the very able preface, now before us, while it sketches out the history of the present reign, will perhaps solve the supposed enigma; for it records a series of struggles between corruption on one hand, and popular rights on the other, and affords an opportunity of judging of late measures, not as insulated occurrences growing out of occasional abuse, but as part of a great whole, permanent in it's principle, and preserving it's original hue, amid the varying aspect of the times.

We are told, that soon after the elevation of his present majesty to the throne, doubts were infused into the minds of the nation,

tion, respecting the system of government about to be adopted; and that on the resignation of (the great) Mr. Pitt, a servant "given by the people to the king," a "distinction was formed between the views of the court and the interest of the people."

The first public expression of their ill-humour (call it disloyalty) appeared when his majesty visited Guildhall. The sullen silence which accompanied his procession, was changed into loud exclamations of joy and gratulation when the ex-minister appeared. The opinion, or principle, or whatever it may be called, which this tumult expressed, was confirmed by what happened in a very few weeks. The ministry were compelled to declare war against Spain, Mr. Pitt's insolence and conceit were forgotten, and it was thought expedient, in order to conduct this new war with success, to adopt as much sagacity and dignity, as he had left among his colleagues. The changes which afterwards took place in the ministry, added considerably to the popular discontents. Many noblemen of high rank, disgusted with the treatment they had received, and which was imputed to the intrigues of the earl of Bute, formed a strong body of opposition in parliament, and combated the subsequent peace by such arguments, as created a powerful division in the country against the measures of administration. This is not the place to enquire whether they were right or wrong; it suffices that their language was bold and imperious, and that to these circumstances in junction, we are to trace the origin of the popular discontents of this reign.

'Not a moment was allowed for respite: the cyder act gave occasion to revive the usual arguments against the system of excise, and the clamour became so great, as to compel parliament to render the act more palatable. The first victory was celebrated with every tumultuous demonstration of joy: in the mean time lord Bute resigned. It was imputed to him, that he had introduced a system of favouritism, and of general politics, very hostile to the principles of the constitution, and which might prove dangerous to that happy union which, at the beginning of this reign, subsisted between the court and the people. Lord Bute was not without his defenders, but the impression which his conduct left, such as I have stated it, remained undiminished many a distant year, was repeatedly asserted in parliament, and acquired additional strength from subsequent occurrences. *De non apparentibus et non existentibus eadem non erat ratio.* Visible, or invisible, the influence of lord Bute was supposed to predominate.'

The press now became fettered by means of prosecutions at the suit of the crown, and the odious practice of general warrants was adopted. A compliant parliament was subservient to all the measures of the minister of that day, and in contradiction to the decision of a court of justice, a vote was passed, that privilege did not extend to the case of a libel. The judges nearly incurred contempt, and the sentence of the tribunals ceased to convey infamy, for 'at this time the pillory was, to a man of small fortune, a desirable situation, although some did not improve it so much as others; but it was no punishment to any.'

The violation of the rights of freeholders, in the case of the Middlesex election, created new jealousies in the bosoms of the whole nation, 'Wilkes and liberty,' resounded from one end of the kingdom to another; and in 1773, the lord mayor of London discontinued the practice of going to St. Paul's on the 30th of January!

To the spirited conduct of two magistrates of London Wilkes and Oliver, the press is greatly indebted, and the imprisonment of the latter of these, along with the lord mayor, in the tower, fanned, instead of extinguishing, the flame of liberty.

'And what was gained by this disgraceful proceeding? Another victory, you will say, on the part of the people: yes, and the most important victory they ever gained. From this time the debates and protests of parliament began to be given at length, and without the subterfuge of dashes and inuendos. This liberty, it is true, has not been recognized in parliament, but it has never been interrupted, and the privilege of excluding the people from the gallery of the house of commons, although possessed by every individual member, is exercised only in cases of peculiar delicacy, and to the public of little or no importance. Since this period, the progress of political knowledge, among the people, has been very rapid, and the connection between a member and his constituents, has become more intimate, and, I may add, more rational; they learn to appreciate his services with more accuracy, and he is taught to respect their privileges, by knowing that he is indirectly heard by them. It has been, indeed, urged again and again, that much mischief is done by the publication of the debates of parliament; that, particularly in time of war, the enemy derives strength and encouragement from the language and sentiments of the party in opposition. This objection, as now stated, carries considerable weight; for it may be asserted with great truth, that the americans did derive such encouragement from the advocates of their liberties in parliament, as they could not have found in their own resources. Yet when all is concealed on this point, which can be required by the most devoted friend to existing administrations (and some men are friendly to every thing in that shape), it will still remain to be asked, whether the good arising from the diffusion of such knowledge and information as parliament can give, does not greatly preponderate; and whether, upon the whole, the practice is hostile to any men or measures, that are in themselves wise and good? but these questions are, in fact, gone to sleep. The public has decided in it's own favour, and no infringement, on the freedom of publishing the proceedings of parliament, has been attempted since the period we have been speaking of, when the ministry, in their eagerness to curtail the liberty of the press, stumbled upon the means which happened to be the best calculated to enlarge it.'

The editor next proceeds to show, that the doctrines then inculcated both by nobles and commoners, in full parliament, in the face of the nation, and in the very teeth of ministers, were to the full as 'jacobinical,' as those attributed to the various societies existing at the present day.

In short, the earl of Shelburne (now marquis of Lansdowne) moved to annihilate "that undue influence operating upon both houses of parliament, which if not eradicated, would prove the destruction of this country." Mr. Burke, about the same time, brought forward a plan, one part of which went to "diminish the *regal influence*, that influence which took away all vigour from our arms, wisdom from our councils, and every shadow of authority and credit from the most venerable part of the constitution."

During the former part of the present reign, a watchful, and, perhaps, salutary jealousy took place, relative to the executive power, which has not been belied by events: 'the marquis of Rockingham asserted, that a system had been formed at the accession of his present majesty, to govern this country under the forms of law, but in reality through the immediate influence of the crown. This was the origin of all our national misfortunes; the measures of the present reign wore every internal and external evidence of that dangerous, and alarming origin; and when combined, they presented such a system of corruption, venality, and despotism, as had never perhaps been known under any form of free and limited government.'

We shall give one more quotation, as it relates to a very interesting subject:

'It is requisite to premise, although this will come to be mentioned more particularly hereafter, that while I allow the existence of a republican party, I do not allow it in all the extent that has been marked out by the violence of prejudice. I believe that the republicans are few in number, and that they are not supported by men of such rank and consequence, as to render their efforts very formidable at present. But it cannot be denied, that they may, by perseverance in proselytism, become really formidable; by employing the arts which all parties employ, they may delude and deceive; they may inculcate the habit of brooding over calamity, and of rioting in the luxury of complaint; they may increase prejudices, and give to misrepresentation the winning charm of simple truths. They may also rank among their number (and their enemies indeed have set them the example) all that are discontented with the manner in which public affairs have been conducted for some years, and who at sundry times, and especially very lately, have contended for a reformation in the commons house of parliament.

'Great pains have lately been taken to connect these two parties. All that ignorance can swallow, and all that impudence can thrust down, have contributed to the opinion, that every man's actions tend to republicanism, in proportion, as his speech betrays a dislike of the measures of the present administration, or a desire of removing abuses. But how does the case stand? The republican party, it is believed, exist; but it is only a matter of belief, both as to the nature of their principles, and the extent of their influence, whereas the friends of reform are not more numerous than they are open and decided. They form themselves into numerous societies; and they publish their opinions in the accustomed vehicles of intelligence, signed by names that are real

and known. They declare that their sole object is a reform of parliament, and we have no proof that there lurks another object behind it. Many of his majesty's ministers have formerly been members of one or other of these societies; but since their coming into power, since their possessing the means to carry the principle into effect, you cannot say, that they have shewn the smallest disposition to change the constitution into a republican form; the arguments indeed in favour of a reform in parliament, have been urged at so many periods in the last and present reign, that I am not able to mention an eminent statesman who, at one time or other of his life, has not contended for the supposed cure of all political maladies. That a measure recommended by so many eminent men, both in and out of power, should now be the object of alarm and indignation, is, to say the least, a curious phenomenon in the history of opinions, and that we should argue on the effect of an experiment which has never been tried, is, I apprehend, not very consistent either with the old or new philosophy.

The volume now before us contains a complete and interesting history of the two bills that have given such general dissatisfaction, and also of all the proceedings connected with them. The preface, from which we have selected several passages, is written with equal vigour and judgment, and displays ample proofs of a critical knowledge, not only of the events, but also of the spirit of the present reign.

ART. III. *Campagnes du Général Pichegru aux armées du Nord & de Sambre & Meuse, &c. General Pichegru's Campaigns with the Army of the North, and that of the Sambre and Meuse, containing a chronological History of military Operations, from the Month of Germinal of the second Year of the Republic [end of March, 1794] until the same Month of the third Year 1795.] Extracted from the orderly Books of the two Armies. By Citizen David, who witnessed most of the Exploits. 8vo. 260 pages. Price 5s. Printed at Paris, and reprinted for J. De Boffe, London. 1796.*

THE military history of the french revolution is full as extraordinary as the civil occurrences. The most polished and refined state in Europe, by exerting itself manfully in defence of its territories and liberties, has become a nation of warriors. Raw troops, inspired by the love of their country, have overcome veterans, until then uniformly victorious. Enthusiasm has proved more than a match for discipline, and ancient tactics have yielded to the theory of the new school. During this contest, those heretofore esteemed the best generals in Europe have been disgraced, and the Coburgs, Brunswicks, and Clairfayts, have been stripped of their laurels by such men as Jourdan, taken from among the subalterns of the old army, Buonaparte, a stripling from the *école militaire*, and Pichegru, rising gradually from the ranks to the supreme command.

Mr. D., the author of this work, took refuge in the armies from the tyranny of Robespierre, and being related to general Souham, and acquainted with the commander in chief, had an oppor-

opportunity not only of seeing all the manœuvres that took place, and all the battles that were fought, but also of learning the reasons that led to the respective military movements. We shall mention the subject of each chapter, and give an analysis, whenever the objects treated of appear to be curious and interesting.

Part I, chap. I. *State of France before the campaign.*—At this epoch, we are told, France was a prey to an anarchy, that has no precedent in history: 'they who governed were more vicious than Caligula, more stupid than Claudius, and more cruel than Nero.' No state has been in so alarming a situation, and no social body was ever so near it's dissolution. The war, or the *tribunals of blood*, destroyed daily the most courageous and enlightened citizens: to escape from proscription, it was absolutely necessary to be an accomplice of the reigning faction. To perish, to remain and become criminal, or to flee into a foreign country, was the cruel dilemma to which every frenchman was reduced.

'O posterity! suspend thy hatred and thy scorn, and bestow thy execrations on those only who have deserved them. Know, that at this period of cruelty and robbery, France still possessed within it's bosom honourable men, who never swerved from their principles; learn, that even the convention, independently of it's martyrs, included worthy and virtuous citizens, enemies of vice and tyranny, and allow, that, if in an army of one hundred thousand men, there might be twelve or fifteen hundred free booters, the conduct of the rest was worthy of praise.'

Chap. II. *State of the armies at the same epoch.*—We are here informed, that the frontiers were no less dangerous than the interior. Military men, like other citizens, had their denunciators, their spies, and their revolutionary tribunals. Rank depended on the caprice of the proconsuls, and moderation and decency were termed *mustadinerie*. Valetau, who commanded a brigade, was suspended for imprisoning a *gendarme*, who left his station without leave, in order to attend a club.

The army of the north had always been vanquished, except at Honschoote and before Maubeuge; it was now dispersed in cantonments, all the way from Givet to Dunkirk. Condé, Valenciennes, and Quesnoy, were in the hands of the coalition; and it is the opinion of the author, that the government of that period, known by the name of the *committee of public safety*, wished the enemies of France to triumph. Such was the state of affairs, when general Pichegru, and Richard, one of the representatives, arrived. A great change instantly took place. Order was re-established; denunciations became less frequent; and the 'pillars of the clubs,' instead of vociferating about liberty, were taught to fight and conquer the common enemy. In short, in the place of 'motion-makers, we had an army.'

Chap. III. *Commencement of the campaign; capture of Courtray; battle of Moescroen; the taking of Menin by the french; and the capture of Landrecies by the austrians.*—The government transmitted to Pichegru, 'the ridiculous order "to conquer,"' but did not furnish him with a plan of the campaign. The only intimation

mation he received on this subject, was to act against the enemy's centre, and at the same time harraßs it's flanks. In this situation, the general, who seems to have been well acquainted with the natural disposition of his countrymen, made an irruption into Flanders, in order to change the scene of action, and draw the germans from the theatre of their victories. Courtray and Menin accordingly yielded to him, and instead of waiting for Clairfayt, he anticipated his attack, and beat this great general, although the latter was posted on the heights of Castrel.

Chap. iv. and v. *Action of Courtray; capture of Thuin, Fontaine-l'Eveque, & Binch; defeat of the english army at Lannoi and Turcoing; bloody engagement at Pont-Achin; the reiterated passage of the Sambre; retreat of the emperor to Vienna; capitulation of Ypres.*—The founders of Thebes sprung armed from the earth, and we are here told, that the french are born soldiers, and only want arms to be put into their hands. This hyperbole was, however, in some measure realized on the present occasion; for, under the direction of Pichegru, a series of successes ensued, hitherto without a parallel in modern times.

In chap. vi we have a summary of the proceedings of the army of the Sambre and Meuse; and in chap. vii we behold the victorious french planting the tree of liberty in Bruges, Ostend, and Ghent.

Chap. viii. *Decree which prohibited making any english prisoners; another decree enjoining the execution of the foreign garrisons in the four fortresses. Reflections on these two laws.*—Citizen D. exhibits a just and laudable indignation against these bloody measures, and proves that the army was averse to them, and held them in horror.

“An officer belonging to the staff, seeing a serjeant approach the castle of Wilbeke with some prisoners, accosted him thus: “brother soldier, you are about to embarrass us exceedingly; I wish you had left these people where you found them.”

“General,” replies the other, “there will be so many musket shot the less for us to receive, and besides, it is our business to weaken the enemy.”

“You are in the right, my good friend, but you know that a law exists, very cruel in respect to them, and extremely disagreeable to us.”

“We know that,” exclaimed the brave soldier, at the same time raising his voice, “but doubtless it can never be the intention of the convention to make french soldiers undertake the office of the executioner; in short, we bring these men to you—do you send them to the representatives of the people, and if they be barbarians, let them kill them and eat them themselves.”

Chap. ix. *Capture of Charleroy; battle of Fleurus; evacuation of Mons, Marchiennes, &c. The french invest the four fortresses occupied by the enemy.*—We are here told, that the capitulation of Charleroy on the 7th messidor (25 june) was an event of which the enemy was totally ignorant, and that this unaccountable circumstance occasioned the famous battle of Fleurus.

Chap. x. *Junctiõ of the army of the north with that of the Sambre and Meuse; capture of Louvain, Mechlin, Namur, Antwerp, Newport.*

Newport, and Quesnoy.—When Newport surrendered, some of the national representatives on mission wished to put the garrison to the sword, in compliance with the decree before alluded to; but this was steadily opposed by two of them, the citizens Richard and Lacombe St. Michel.

At the siege of Sluys the french troops seem to have displayed a wonderful degree of energy.

Moreau had not a sufficient number of pontons to transport a column of soldiers across an arm of the sea to the isle of Cazaud, or Cadfaud, in order to surround the place; all his resources consisted in a few boats, with which he found it impossible to construct a bridge. The audacity of the soldiers, however, supplied every deficiency; some actually swam over, and others made good their passage in small craft; on their landing they repulsed the enemy, and obliged them to flee, notwithstanding their superiour number, and the thunder of their batteries. In fine, this exploit may be considered as the boldest that had hitherto occurred.

At the very time when Moreau was thus giving so many unequivocal proofs of his courage and ability, the author of his existence, his tender and unfortunate father, was confined to the gloomy dungeons of tyranny, and destined to shed the tears of despair. This unhappy old man was a lawyer, who might possibly have had many friends among the nobles. If this be a crime, where is the worthy man who is innocent? Neither the signal services of young Moreau, nor his own character, nor an uniform patriotism from the very beginning of the revolution, could shield him from the vengeance of the assassins, for his head is said to have been cut off on the very day his son entered the fort of Sluys.

Moreau did not learn this event until it was too late; had it not been for the arguments of his friends, in the bitterness of his despair he would have quitted a land which he could no longer behold without horror. At length, however, the duties he owed to his country overcame those of nature, and he continues to serve with fidelity a state, which murdered his father, and confiscated his own fortune.

His is not the sole example of the same kind. Tassin (of Paris) a captain in the ninth regiment of hussars, exposed himself to all the dangers of battle, at the very moment his father was assassinated on the *Place de la Revolution*. It is said, that he also was desirous at one time to go over to the enemy; but his friends prevented him likewise, and he has ever since served the republic as a brave and good officer ought to do.

In chap. xii we learn, that Pichegru was prevented from advancing into Holland, on account of the misconduct of the commissaries of provision. Such was their want of foresight, that the bread was baked at Lisle, and brought all the way thence, to a considerable distance beyond Ghent, so that the whole army was at times left totally destitute.

In the next chapter, we find the army of the north in full march after the english; and while mentioning the action at Bostel, we are assured by Mr. D., that thirty hussars of the eighth regi-

ment made two battalions lay down their firelocks; nay more, 'that a drummer, scarcely eighteen years of age, alone, and without arms, brought in ten prisoners.' The english soon after retreated behind the Meuse, and the capture of Bois le Duc, Juliers, Bonn, and Cologne followed.

Part I concludes with a dissertation on the state of Belgium, antierior to the french revolution, and an enumeration of the ravages and oppressions occasioned by the present war. The author blames many of the *proconsuls*, or representatives on mission, on account of their rapacity, and condemns the convention for not paying sufficient respect to established prejudices.

'Religion,' says he, 'has always been the most powerful lure used in the hand of the legislator, and that which he has most frequently employed to induce the people to an observance of the laws and the duties prescribed by them. Accordingly, all they who have wished to found a society, or change a government, have commenced by either creating or adopting a religion. The romans only perpetuated their conquests by receiving all the gods of all the subjugated nations into their Pantheon. Is it by offending the religions of all states, that we expect to give stability to our conquests? If these religions be nothing more than prejudices, it is still befitting an able legislature, to manage them with address, and turn them to the advantage of that society, which it wishes either to establish or to change.

'Of prejudices, some are useful, some useless, and some pernicious. The first ought to be respected, the second kind stands in need of management, and it is the third alone that should be extirpated: even these, if they be deeply rooted, ought not to be pulled up too suddenly: it is always necessary to instruct before we destroy.

Chap. I, Part II. This is one of the most important portions of the whole volume, for we here learn what is called '*le tactique du general Picbegrn*,' or his mode of carrying on the war. This was novel indeed, but in perfect consonance to the character of his countrymen: it was, in fact, founded on nature, and therefore proved uniformly successful.

'It consisted in continually pursuing our enemies, in searching after occasions to fight them, in never dividing his own forces to attack fortifications, in never taking possession of any strong places, but such as were absolutely necessary to insure the safety of his army, and in never appearing to take any notice of those he left in his rear.' It seems to have been one of his grand maxims to beat the covering army, before he undertook a siege; and it was another, to employ all the energy of the french character, in order to produce a speedy capitulation.

'To obtain an invincible and perfect army, it would be proper to undertake sieges with swiss troops, and compose the army of observation of frenchmen. But to an army intirely made up of frenchmen it is absolutely necessary, that they should never lose sight of the enemy even for a moment.'

We are assured, that the king of Prussia was the first to foresee the success of the republicans, and that he prognosticated to the

the emperor, 'that their tactics were so superiour to those of the combined powers, and their armies so easily recruited, that they must finally triumph.'

Chap. II and III contain an account of the passage of the Meuse, the siege and capitulation of Venloo, and the capture of Coblenz, Rheinfeld, Nimeguen, and Maestricht. In respect to the last, it is curious enough to remark, that Lewis XIV got possession of it in thirteen days, Lewis XV in twenty-one, and the division of the army of the republic under general Kleber, in eleven!

'All our most famous poets have celebrated the two first captures of this place; our best painters too have immortalized the remembrance of them; and yet, on the present occasion, the name of Kleber is scarcely known. Whence springs this apathy respecting the triumphs of the republican generals, and the eagerness to illustrate those of monarchs? It is doubtless because the latter are prodigal of their gold and their benefits, while the former have nothing to bribe with.'

We are next presented with a series of brilliant achievements, all of which would have proved fruitless in the end, had it not been for the severe cold, which enabled Pichegru to pass the rivers and canals on the ice, and take possession of the United Provinces.

Among the geographical and political observations contained in chap. VI we are told, that, as far as nature has any share in it, the territory 'is better calculated to breed frogs than to nourish men.' The decline of Holland, and the loss of her liberty, are here ascribed to the mercantile genius of the inhabitants, and the encroachments of the stadtholders, or rather 'kings' of the family of Orange; a family originally the deliverers, and afterwards, according to this author, the tyrants of their country.

The remainder of this book contains the particulars of the subjugation of Holland, and the volume concludes with notes and anecdotes.

Citizen D. seems to have possessed the best possible opportunities of noticing the military operations of the army, and in this point of view the work before us appears to be equally useful and authentic. In respect to politics, notwithstanding the apparent inconsistency of the expression, he appears to be a violent *modéré*. Like Louvet, he adds hypocrisy to the crimes of the jacobins, and actually pretends, that they were in the pay of England! Notwithstanding such silly and unfounded remarks, the campaigns of Pichegru may be considered as a continuation of the military achievements recorded by Dumouriez [see our Rev. vol. XIX, p. 191]; and when Buonaparte's, Moreau's, and Jourdan's are published, they will form a complete history of perhaps the most wonderful war recorded in the annals of mankind.

A translation of this work has just appeared in one vol. 8vo. pr. 5s. 6d, published by the Robinsons.

ART. IV. *Ancient and modern History of Lewes and Brighthelmston, in which are compressed the most interesting Events of the County at large, under the Regniar, Roman, Saxon, and Norman Settlements.* 8vo. 555 pages. Price, 12s. 6d. bds. Lewes, Lee; London, Rivingtons. 1795.

We are unacquainted with the name of the compiler of the volume now before us, but to great industry, it is evident, that he has united considerable talents, and throughout the whole work, he displays an ardent, but enlightened attachment to the liberties of his country and mankind.

Lewisium, Letwisia, or Lewes, a considerable market and borough town in Sussex, is situate on the eastern extremity of those bold and fertile eminences called the South downs. The place itself occurs early in our history, as a celebrated military post, and it was not subjugated by the romans, until the reign of Claudius. Newhaven, at a small distance from it, is here supposed to have been the *Portus Novus* of antiquity; not to Lime in Kent, as some antiquaries have imagined.

Lewes experienced but little annoyance from the ferocity of the saxon conquerors, until the close of the fifth century, when Ella, a brave adventurer of that nation, and his three sons, planned the conquest of the neighbouring country, and chased the inhabitants into the forest of Anderida.

Like a river that has roared over the rude shelves of a cataract, and next glides without a murmur along the nether vale, the saxons passed from the clangor of war to the gratulations of victory, and the calm security of conquest: instead of depopulating, they now betook themselves to the cultivation of the fertile region they had won: and Ella having no longer any enemy to fear on the east, withdrew the garrison from Lewes, and peopled it chiefly with his slaves.

That unhappy description of men was very numerous among those military plunderers, who held the useful artizan and husbandman in contempt and vassalage. They had brought many bondmen with them from the continent; and most of the *britons* who submitted to their yoke, were degraded to the same situation: a worse they could hardly experience, for neither the life nor the limb of the *then* slave had yet become an object of protective legislation among those unfeeling warriors. That execrable usurpation upon the indefeasible freedom of mankind, which by blasphemous implication, some would justify even from the sacred page of *Scripture*, was allowed by the patriarchal code of *Woden*, and perfectly grateful to the genius of his descendants. They were framed by nature and education for deeds of hardihood; stimulated often by necessity, and always by the institutes of their revered lawgiver, to the sanguinary rage of conquest; prompted by the pride of victory to insult the conquered; and irritated against them by a religious detestation of cowardice. But mercy, the general concomitant of valour, forbade them to slay a supplicating foe. His life was spared; but his person condemned to all the drudgery of the camp or canton, while the fierce victor trained his steed, burnished his armour, or stained it with the blood of a new enemy. The services of the father were soon found to be too useful to be dispensed with in
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his wretched offspring; and thus uterine slavery was a refinement of despotism, early sanctioned by the common approval of those martial tyrants. The infant slave was lessoned into habitual sufferance, while the adult received occasional punishment, proportionate rather to his years than delinquency. The severity of that may, in some instances, be estimated by what the *nief* or *bond-woman* * *de en E trane*, (dieted on bread and water, and disciplined with a *three cord whip*,) was daily subject to, even from the clemency of more refined ages.

Human nature, thus grossly violated in her unalienable privileges by the combined tyranny of those adventurers, neglected no opportunity of mitigating her sufferings, or of lightening her chains. In the various petty revolutions and hostilities of the *heptarchy*, many bond-men, accidentally left without a master, had the humble privilege of choosing another. The most humane or powerful were the most likely to become the lords of those unclaimed wretches, those human *estrays*, whose self resignation sometimes procured them better treatment. Misfortune is the more tolerable for being participated, and company in distress an alleviation of its sorrows. The step-children of civil inequality, withed to herd together as far as they could from the presence of their haughty superiors; and when indulged with a little canton to colonise, like gregarious animals of the chase, they eagerly flocked thither to avoid the personal severity of their masters: such was the humble beginning of these municipalities that have since so highly contributed to the wealth and glory of the british nation.

Lewes, being parcel of the crown demesne, and distant from the royal residence in the west, was soon peopled by the good policy and humanity of Ella. During the indolent and peaceful reign of Cissa the successor and only surviving son of Ella, enfranchisements became more frequent. This prince having built Chichester, from him called *Cissan-ceaster*, Lewes had an early rival in that royal city, yet continued to increase in population and consequence. Instead of a village group of enslaved peasantry, from whom villain (*villanus*) pagan (*paganus*) lazy from *lazzus*, and booby from *bubius*, have become terms of reproach or infamy in our language, she had her community of freemen (farmers and artificers) who held their lands immediately of Cissa himself by foccage, and advanced their quota † of the yearly contribution which he paid Cerdic, king of the west saxons, for protecting his kingdom from the britons.

In addition to these remarks on the villenage of the anglo saxons, we find a very useful dissertation on the norman slaves, collected from Domesday, Glanvil, Bracton, Fleta, the Mirror of Justice, Coke, Squire, Somner, Dalrymple, Wright, &c.

While treating of the great battle of Lewes, the author presents us with the copy of a very curious old ballad still preserved in the British Museum (Harl. mss. 2253. s. 23.) beginning as follows:

“ Sitteth all stille, and herkeneth to me;
The Kyng of *Alemaigne* bi mi leaute
Thritti thousand pound askede he
For to make the pees (*peace*) in the countre,
An so he dude more;

* Mirror of Justice, c. 2. sect. 7. Coke Lit. f. 25. b. † Speed.
Richard,

Richard, thah (*though*) thou be ever trichard, (*treacherous*) Trichten (*deceive*) shalt thou never more, &c."

'This obsolete ballad,' says the author, 'is further remarkable for having given so much offence to the courtiers of Henry and his son Edward, that in the third year of the latter prince's reign, they procured an act to be passed "against slanderous reports and tales to cause discord between king and people *." And on a base so indefinite, has chiefly been erected the very extensive and mazy superstructure of our modern *libel law*.'

Among other interesting papers we find a nearly complete series of the representatives of Lewes, whence two important deductions may be drawn: 1, the absolute payment of wages to several, and probable payment of wages to all the burgesses; and 2. 'that for two hundred years after the first establishment of the *english house of commons*, the *annual election* of it's members was unquestionably the practice as well as the principle of our constitution; and that for nearly that period, there occurs but *one esquire*, among the representatives of Lewes.'

Brighthelmston, mentioned in Domesday as Britelmestune, is a very ancient town, and is supposed, with great probability, to have received a colony of Flemings soon after the conquest. Dr. Russel, who removed thither in 1750, first brought the place into repute, by his successful application of sea water to scrofulous and other glandular complaints. Since that period, Brighton has continued to flourish, and is now one of the largest, and most fashionable bathing places in the kingdom.

We are sorry to see this interesting volume disgraced by a servile and adulatory dedication; it is but justice however to remark, that it is written by the *bookseller*.

ART. V. *Historical Epochs of the French Revolution, translated from the French of H. Goudemetz, a French Clergyman Emigrant in England. Dedicated, by permission, to his Royal Highness the Duke of York, by the Rev. Dr. Randolph. To which is subjoined, with considerable Additions, the Third Edition of The Judgment and Execution of Louis XVI. King of France; with a List of the Members of the National Convention, who voted for and against his Death; and the Names of many of the most considerable Sufferers in the Course of the French Revolution, distinguished according to their Principles.* 8vo. 263 pages. Price 4s. in boards. Dilly. 1796.

THIS journal of the principal events of the french revolution, which comes before the public under the patronage of the duke of York, and with the strong recommendation of Dr. Randolph, is offered as a faithful outline of this interesting and momentous period of history. The facts are professed to be given without comment; but, both the selection and expression bear strong marks of the compiler's hostility to the conductors of the revolution in all it's stages. When Dr. R. says, that popular power has in France 'swept away every vestige of civil polity, and would soon leave neither law nor religion in the world,' he surely asserts somewhat too boldly. The story of the revolution has, we confess, horrors, both democratic and aristocratic, sufficient to freeze

the blood: but civil polity, laws, and religion too, still exist in France, and will, it may be hoped, rise from this struggle, 'like gold purified seven times.' These tables, with due allowance for the bias under which they have been drawn up, may be useful.

ART. VI. *The Geography of History: or the Relative Situation of the States and Sovereigns of Europe, from William the Conqueror to the present Time: containing an easy and certain Method of reading and studying History to advantage.* By Mr. Le Sage. Single sheet. Price 2s. 6d. Dulau. 1796.

TABLES, exhibiting at one view the great revolutions of nations, are useful auxiliaries in the study of history. The present table is well contrived for this purpose with respect to the modern history of Europe. It is divided perpendicularly into columns, one of which is devoted to each european kingdom or state, and contains the names of it's ruling princes, &c., through each century, which is distinctly marked by horizontal lines. Beside these are given some brief notices of events and of eminent men. The columns are distinguished from each other by different colouring. The table would have been more generally acceptable, if the editor had not absurdly stamped it with his own political sentiments, by concluding his column of France with the word *anarchy*, and by inserting in the column of general observations, for the 18th century, the following hints. 'New political systems in fashion. False philosophy. Revolution of America fatal to France. French Revolution. All principles corrupt. General War. Society in danger.'

CHEMISTRY.

ART. VII. *An Essay on Chemical Nomenclature*, by Stephen Dickson, M. D. State Physician in Ireland, &c. *In which are comprised Observations on the same Subject*, by Richard Kirwan, LL. D. F. R. S. &c. 8vo. 310 pages. Price 5s. in boards. Dublin, Gilbert; London, Johnson. 1796.

THE innovations which have been introduced within these few years in the terms of chemistry afford at least very strong presumptive proofs of the advancement of this science; for it is utterly unreasonable to suppose, that men possessed of such enlightened understandings as Bergmann, Lavoisier, Berthollet, and others, would, from mere caprice and wantonness, have invented new denominations in place of those heretofore employed. On the contrary, it can scarcely be doubted, that a much more intimate acquaintance with the properties of things made them feel the difficulties in both imparting and acquiring chemical knowledge, on account of the equivocal meaning of many terms, and 'the association of improper accessory ideas and judgments diffused' by other words. This is not the place, however, for explaining the whole of the motives which produced a reform in the language of chemistry; the elegant writer of this piece of philological chemistry has himself forcibly stated the arguments on the subject. p. x. 'Can any one reflect for a moment, without acknowledging, that our thoughts can neither be satisfactorily adjusted, nor correctly imparted, unless

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we possess words aptly accommodated to them, and consequently that the improvement of language must ever keep pace with the progress of the understanding? Language is the attire in which knowledge must be clothed; and, like our bodily vesture, may either encumber, disguise, and obscure it, or may distinguish its rank, display its strength, and enhance its native beauty. The influence of language upon thought has, in all ages and countries, been considerable. This influence operates favourably to the interests of science, where there are etymologies which lead the mind at once to the intended object of contemplation; where there are well-constructed compound words which prevent the labour of study and the exertions of memory; and even where names of any kind are conferred on objects, which, though presenting themselves before us every day, would be disregarded, like the faces of strangers whom we meet in the streets, had they not appropriate designations, an acquaintance with which arouses our attention, impels us to recognise those objects, and tempts us to an investigation of their nature.

If propriety of speech be worthy of great attention for the ordinary intercourse of mankind, 'with how much more strictness should we regard it, when we consider it as the agent of philosophic precision.'

Our author is of opinion 'that the language of chemistry is not essentially or radically faulty; that it is capable of being reformed without being new modelled; and that the steady establishment and judicious augmentation of the ancient nomenclature would be much more favourable to the advancement of science, than the introduction of any entire system of new technical names.' Mr. Kirwan also thought it proper to ascertain the principles, and put a stop to the fluctuations of chemical language, and to delineate the system of nomenclature which he adopted.

The contents are contained in eight chapters. Chapter I. Foundations of chemical nomenclature. Ch. II. Names of chemical principles. Ch. III. Names of airs. Ch. IV. Names of acids. Ch. V. Names of alkalis. Ch. VI. Names of earths. Ch. VII. Names of metals. Ch. VIII. Names of neutral salts.

On the connexion of nomenclature with the two different modes of arranging substances, the following observations seem very judicious: p. 1. 'Nomenclature must be posterior to the investigation of science, but anterior to the communication of it. The excursive genius of man is continually descrying new scenes in the vast theatre of the material world; developing unknown powers and qualities in natural bodies; correcting the erroneous views, which accidental false lights had presented to the mind; and associating the several ideas, which these discoveries call forth, in various and novel combinations. Science, therefore, has a continual claim upon philology; for as she subverts errors, and establishes truths, she is entitled to be enriched with correspondent corrections and augmentations of language. Words expressive of such combinations of ideas as have no real existence corresponding to them are useless or deceptive, and ought to be expunged from the records of science; while words expressive of such combinations as have an archetype in nature, not hitherto noticed, demand a place in scientific nomenclature.'

The author is an advocate for the ancient method of nomenclature, but, however, with exceptions and limitations. p. 15. 'Of the two systems of chemical nomenclature, which at present lay claim to the support of philosophers,

philosophers; neither is pure in its construction. The old is chiefly built on the analytic method; but deviates from it where deviation is most dangerous. The new affects the synthetic; but cannot always accomplish it, and often betrays the defects of such a plan, without attaining its advantages.

From the comparison I have drawn between the leading features of these two methods, it seems evident, that chemical nomenclature is not to be reformed by an abolition of the principles upon which it was originally constructed. But the eloquent writer goes on to observe, 'that some new names constructed on the new principles may be introduced with propriety; for,' says he, 'I concur with several eminent and impartial chemists, who consider the use of compound names, to denote compound substances, under judicious management, and with due limitations, not only as abridging considerably the labour of learning the names of things, but as contributing eminently to precision, to perspicuity, and to permanency of denomination.' Thus, upon this plan, every compound name contains in it's structure it's own explanation; and thus also ambiguity and obscurity are avoided, than which no greater obstacles can be thrown in the way of science. For, as the judicious Kirwan observes, 'new compounds should be expressed by compound denominations expressing both members of the compound,' but where 'compound substances have already obtained simple names, those names should be retained, as nitre, common salt, borax, selenite, gypsum, soap. In algebra, a science to which the french philosophers very properly assimilate chemical language, the necessity of expressing complex quantities by simple expressions is often felt and acknowledged. Hence such expressions as $a^n + \sqrt[3]{b} = p$ are very usual.'

Our author next goes on to point out some of the rules to which we should adhere in augmenting or correcting the language of chemistry.

1. The same specific name should never be applied to substances of different species.

2. Synonyms should be sparingly admitted. If each idea cannot be wedded to a single expression, we may at least avoid imitating the monstrous polygamy of the east: the arábians have at least fourscore names, it is said, for honey alone!

3. Ancient names, which express the same combinations of ideas, as we have occasion to employ, should be preferred to new ones, unless they have grown obsolete; but every name ought to be applied, as nearly as possible, in the sense which general use has annexed to it.

4. New names ought not to convey hypothetic distinctions.

5. New names ought to assimilate with the language into which they are introduced, and to correspond with the genius of the languages from which they are respectively derived.

6. New names ought to be derived from the latin, in preference to any other foreign language.

In chapter 11 the author treats of *names of chemical principles*. The chief of these at present known are gravity, electricity, magnetism, fire, light, phlogiston, oxygen, mephite, and carbone.

The term principle is very convenient for denoting the unknown cause of changes observable in the properties of bodies, though we cannot ascertain whether the nature of those changes consists in the addition or avolition of a peculiar substance, or in an alteration of the affinities or modes of motion of identical particles.

On

On what accounts gravity, electricity, and magnetism, are to be considered as chemical principles, the author does not explain; and, according to the commonly accepted meaning of chemistry, they belong to different branches of science.

On fire Dr. D. favours us with a charming section, so that we thank him, and owe him obligations, although it contains a good deal of irrelevant matter. But we cannot allow, that the term fire is an appropriate denomination for the energy which produces the sensation of heat; for by fire we always understand the matter of heat with such a quantity of light, as to render the body in which it exists luminous, and no just objection is offered against the word *caloric*, which we think has attributed to precision in philosophical language.

The author treating of light observes, 'that it has two significations. It means the sensation arising from the view of luminous bodies; and it also means the cause of that sensation.' This is the first time we have heard light used to denote the sensation, vision. In this sense the term seems very improper, although the word heat is employed to denote both a sensation and also that which produces the sensation. The author considers light to be a different thing from the matter of heat, but he does not venture to determine whether it be a peculiar substance emitted from luminous bodies, or a peculiar motion communicated to the atmosphere by luminous bodies.

In the section allotted to the title *phlogiston* Dr. D. has given the most complete and distinct view hitherto exhibited of the famous chemical principle of Stahl. He explains clearly the doctrine of its original discoverer, Becker; who considered fire to be the effect of a peculiar inflammable earth in motion. Next is stated the same doctrine improved by Stahl, who attributed the inflammability of bodies to their being in possession of a peculiar matter called *phlogiston*, which in its uncombined state is flame. The author next points out the objections to the theory of Stahl, especially to the identity of light and matter of heat, and that bodies are not inflammable in proportion to the matter of heat which they contain. Steam of water, for instance, contains much more matter of heat than water, and water than ice, yet they do not possess different degrees of inflammability. It was objected also, that the extrication of combined fire is not the only or principal change wrought in combustion, for the incombustible residue weighs frequently more than the body before inflammation. The followers of Stahl at first conceded, that the causes of light and of heat were not the same; but still, when matter of heat is contained in bodies, so that on its extrication they conceive *flame*, then it may be called *phlogiston*. About the year 1777 the phlogistians relinquished their grand fundamental tenet of the identity of fire and *phlogiston*; by this dereliction they gained many advantages, for they could reconcile with the new doctrine many of the new facts which overset the original doctrine. There is so much ingenuity and entertainment, however, in the further account, that we think we shall be forgiven if we quote the author's own words. P. 89. 'Thus far the generality of phlogistians went hand in hand; but it was necessary to mould their doctrine still more, to adapt it to the phenomena of nature. By disuniting the essences of fire and *phlogiston*, the utmost scope was afforded to fancy to devise criterions for their discrimination. The cutting off of this one hydra head gave occasion to the sprouting up of a thousand, more fantastical

fantastical than the original, if possible, and more dangerous to science.

Electricity, magnetism, light, a supposed æther, and various combinations of these with one another, had each its partizans; who, as whim, ignorance, or enthusiasm instigated, clamoured to crown their visionary favourite with the diadem of phlogiston. The most inconsistent and incomprehensible jargon polluted the pages of chemistry: phlogiston became the watch-word of scientific sedition, at the found of which such a rabble of unfettered terms and confused arguments incessantly poured forth, as put all rational ideas to flight. Amidst this anarchy, two or three leaders of superior talents arose, and endeavoured to reduce the phlogistic system to precision and order. Of these the most distinguished, as an ingenious reasoner, a profound chemist, and a candid man, was Mr. K.

Phlogiston, according to the theory which he propounded, is pure inflammable air. He avoided assuming with Stahl, that the combustion of inflammable bodies, and the calcination of metals, are effected solely by the extrication of phlogiston from these substances. On the contrary, he held that either fixed air or water enters into them, by the adoption of which tenet he also avoided assuming with Stahl, that phlogiston may be separated from inflammable bodies without the interposition of any other matters for which these bodies have a superiour attraction.

This system of Mr. K.'s is, in some important points, not far removed from a dereliction of the hypothesis of phlogiston. It was allowed in common by him and his opponents, that oxygen enters into and becomes fixed in bodies during their combustion or calcination. Concerning the manner in which this combination is effected, some difference of opinion subsisted; but the main fact appears to be represented alike by both. The antiphlogistians affirm, that the only change wrought in the constitution of bodies by combustion or calcination is the incorporation of oxygen with them. Mr. K. contended, that the calces of metals held in union either water or fixed air; both of these substances, however, he supposed to be constituted of oxygen and phlogiston: now as phlogiston, by the hypothesis, formed a part of the metal before calcination, it follows, that the only change wrought in the constitution of bodies by calcination, is the incorporation of oxygen with them. Thus phlogiston was of no use in explaining the phenomena of calcination, and was only preserved for the sake of consistency in the theory of the adjunct parts of this new-modelled system.

To enquire more deeply into the value of those ingenious contrivances by which Mr. K. decorated, and, for a while, supported this tottering hypothesis, would be deviating too far from my present purpose, more especially as this able and candid philosopher has himself abandoned it. His theory of phlogiston underwent a regular siege from a phalanx of the most formidable antagonists that chemical philosophy ever mustered: their assaults were made with vigour, and repelled with dexterity; and it is, perhaps, not less to the glory of all parties than to the interests of science, that he has at length capitulated, and marched out of a fortress no longer tenable with all the honours of war.

• But even before this event, the other defenders of phlogiston refused to “risque their cause with the fate of any single champion.” They acknowledged themselves “to resemble irregular troops, fighting with various arms, and desultory attacks, and not unfrequently clashing with each other.” They nearly avowed their strength lies in their numbers, and their security in their evasions. How are such foes to be engaged? If any of these parthian heroes can be provoked to regular combat, then, and then only, can we fairly estimate his prowess.

• Sometimes, perhaps, we may advantageously abridge the labour of controversy by giving an author “leave to foil himself,” and permitting him to achieve his own refutation.’ Dr. Hutton is the theorist who has the honour to be instanced to show how this may be effected. But as it may be said there are supporters of phlogiston who speak intelligibly and consistently, Dr. D. next takes notice of the arguments of Mr. Kier and Dr. Priestley.

Immediately relative to the professed design of this publication are Mr. Kirwan’s observations. *Flame* was formerly attributed to what was called phlogiston, but was afterwards shown in many cases to proceed from oxygen air, *singly*, and which is always necessary: and in other cases *flame* proceeds from an air of a totally different nature, namely, inflammable air conjointly with vital air. The inflammable air being found to possess the property of being the basis of water, this property, as being less ambiguous, was selected as the foundation of its denomination, *hydrogene*. P. 103. ‘The reasons for introducing this new denomination must be allowed to have great weight, yet they do not appear to me sufficient to induce us to banish the denominations already in use. The term inflammable air can at present appear ambiguous only to those who are perfectly ignorant of the subject; and the term *phlogiston* may still express inflammable air in a concrete state, for which substance in that state we should, otherwise, have no denomination.’ Dr. D. further adds, that the term *hydrogene* signifies the water-generating principle; though the principle is not capable of generating, but susceptible of being converted into water, and ought to have been called in the new vocabulary the *hydric radical*; but this would have carried with it an open impeachment of the propriety of the language, or an indirect attack upon the truth of the new system, as it would have been too extravagant a catachresis to call water a species of air, otherwise we should never have heard of this *hydrogene*.

• *Oxygen*. On the section with this title are many learned philological strictures. The ‘confederate eusebepists’ imposed this term to denote the basis of vital air. To this new name Dr. D. objects, because it errs against his rules of nomenclature: 1st. in being deduced from the greek, when a more obvious etymology and equally expressive compound word might have been produced from the latin. 2dly. It has not been legitimately deduced from the greek; for *oxigene*, as the french write the word, must be traced to *οξίς*, a cruet, not to *οξύς*, sharp. But if we correct this error, and write *oxygen*, the word from which it is obviously deduced is *οξύγενος*, sharp chin. ‘How would the shade of Lucian be solaced, could the language, in which this word occupies so distinguished a place, find its way from the Elysian fields of Paris to those of Erebus!’ But supposing that the term oxygen equally corresponds to a word which might have been found in the greek language, namely, *οξύγενος* or *οξύγενος*, as *γενος* and *γενος* indicate *descent*,
and

and as words into the composition of which *γενω* or *γενωμαι* enters have a passive signification, then oxygen must import sharp-descended or sprung from an edge, or figuratively sprung from an acid, whereas it is intended to signify the begetter of acid. A native of Greece, Dr. D. thinks, would have constructed a word to signify parent of acid of *γον* or *γονος*, and *εξωδης* or *εξυς*. The compound of these words would be *γενωξος* or *γενωξυς* if *γενω* took the lead, *εξυγονος* if *εξυς* took the lead, like *πολυγονος*, *ανδρογονος*.

On the other hand *πυριγενης* signifies *sprung from fire* (Eurip. in Orest.), and *πυριγονος* signifies *generating fire* (Plutarch Alex.). Therefore the principle here treated of should have been called oxygen, not *oxigene*.

In general Dr. D. has only pointed out the improprieties or imperfections of the new terms, without substituting any other less exceptionable, and as, in our opinion, even admitting the strictures to be just, these new names are not nearly so improper as the former ones, there is sufficient ground for preferring them; but in the case before us the learned critic has proposed a different term. The objection made by Dr. D. is not new; it is obvious enough, that in general the word from which the syllable *gen* is taken has in the greek a passive signification; but as it does also sometimes imply action or energy, even when placed in the second part of a compound, the academicians are justifiable. It is, however, but fair to allow, that apparently Dr. D.'s term *oxygen* is, upon the whole, more proper (being more generally according to the analogy of the greek) than *oxigene*, or than the just orthography *oxygen*.

We agree with Dr. D., that the true *εξυγονος* are the bases or radicals of acids, and that which is called *oxygen* is only the matrix which they impregnate; but here the deficiency of other adequate terms, and the characteristic (though not universal) property of what is called oxygen to compound acids, afford ample justification.

9. *Mephite*. After objecting very fairly to the term *azote* of the neologists, Dr. D. next, but not with equal success, attempts to explode the term *nitrogene*. We cannot follow him in this place; it will be sufficient to mention his objections, viz. that *nitrogene* is of greek extraction, and that it is of systematic confraternity. He might, we think, have safely admitted it; as it is well established, that it does generate nitrous acid by union with oxygen, and the word *mephite* has neither just import, nor usage, nor precise meaning to recommend it.

10. *Carbone* is admitted by the author under the head of principles, and, if a new one, 'may as well be called by the name *carbone* as by any other.'

Chapter III. § 1. *On air in general*. Dr. D. endeavours to show, that the greeks and romans, as well as in modern times sir Isaac Newton and Dr. Priestley, used the term *air* to denote the whole class of elastic fluids, and that there is no just reason for rejecting it to make way for the word *gas* or *gaz*. The author himself, however, observes, that the word *air*, from its etymology, signifies that which supports or is necessary to respiration; and as the ancients had certainly no distinct conceptions of different species of things in the state of elastic fluids, the term *air* seems to be more appropriate for a specific than a generic

denomination. The only objection to the word gas is, we think, that where used as a latin word it is indeclinable.

§ 2. *Oxygen air.* 'Interpreting this name *air of acid origin*, or educible from acids, I conceive it to be sufficiently distinctive of the substance it denotes.' Here the author admits the term oxygen, but in a different sense from oxygen.

§ 3. *Mephitic air.* Dr. D. finding that he cannot denote the combinations of the substance denoted by this term by homogeneal denominations, and we think without sufficient reason rejecting the word nitrogenous gas, he feels himself compelled to introduce a new name for the basis of this gas, and proposes nitrone. It's gas state he calls nitrian air, and it's combination with oxygen he calls epinitrous air; instead of nitrogen gas, and gaseous oxyd of nitrogen. For sulfurised azotic gas, sulfurised nitrous gas, and phosphorised azotic gas, Dr. D. proposes to employ sulfurised mephitic air, sulfurised nitrous air, and phosphorised mephitic air. Inflammable air, although properly not the name of one species only, our author thinks is preferable to hydrogenous gas, and is entitled to this name $\alpha\alpha\tau'$ $\epsilon\zeta\alpha\chi\chi\upsilon$.

What is called hepatic air or sulfurised hydrogen gas, Dr. D. proposes to call sulfurised inflammable air.

In the 14th chapter, *on acids*, Dr. D. admits the propriety of denominating the acids by an adjective terminating in *ic* and *ous*, and with the epithet oxygenated, but abridged into *oxy*, and forming by syncope a compound, according to the quantity of oxygen with which the acid basis is united. Our limits do not permit us even to do more than enumerate the names of acids proposed, instead of those in the new system of chemistry, viz. vitriolic acid instead of sulfuric acid, yet he retains the term sulfureous acid—oxyvitriolic acid for oxygenated sulfuric—oxymuriatic acid for oxygenated muriatic acid—fixed air for carbonic acid gas—empyreumatic lignic acid for pyro-lignic acid—empyreumatic tartareous acid for pyro-tartareous acid—saccharine acid for oxalic acid—empyreumatic saccharine acid for pyromucous acid—formiceous acid for formic acid—sericeous acid for bombyc acid.

In chapter v, *on alkalies*, Dr. D. proposes Mr. K.'s denomination *tartarin* instead of potash or vegetable alkali: *fossil alkali* for *soda*; however he adds, if this substance 'must be denominated by a simple name, *soda* seems less objectionable than any of its competitors, not only from its general reception among chemists, having been long adopted by the college of physicians of Edinburgh, and lately by the french nomenclators, but because, as Mr. K. observes, the crystals of soda are the fittest standard with which other substances containing the same sort of alkali may be compared, the proportion of alkali in soda being always the same:' *volalkali* for *ammoniac*. Mr. K. observes, that 'volatile alkalies are compounds, but their denomination, though compound, has not the advantage of expressing their component parts, and labours under the disadvantage of not being convertible into an adjective, which is often requisite. Hence I would propose to convert its compound denomination into the simple *volalkali*, the sense of which cannot be mistaken, and which is easily converted into the adjective volalkalised.' Dr. D. suggests very modestly the terms *plumkali*, *feskali*, and *volkali*, for the three alkalies.

In chapter VI, *Names of earths*, the terms lime—magnesia—argil—filice—baryte—stronthia—jargone—sidneia—adamantia—ossia, are proposed.

In chapter VII, *Names of metals*, no alterations are proposed. 'Gold was not unaptly styled the king of metals, and certainly no revolution in human affairs is less probable than the deposition of this monarch. I shall not presume to treat his majesty with irreverence, but I believe I need not be so ceremonious with his tributary *reguli*.'

In chapter VIII, *Names of neutral salts*, we find a number of philological criticisms on Bergmann's names, the names by the colleges of physicians, those of the neologists, of Sage, Priestley, and others; which are very entertaining, and indeed instructing; and with which the classical writer closes his work.

From the copious extract here given, it is evident, that we have found the present publication to be highly interesting, much more so, indeed, than will be expected from the title; because a great deal of curious historical matter, of a classical and philological nature, is introduced. With regard to the nomenclature proposed by Dr. D. there appears to be a few denominations which are preferable to those of the new system, but, upon the whole, we can perceive no advantage, or indeed find that the alterations proposed could furnish appellations less exceptionable than those of the french nomenclators. For instance, phosphoreal air is less proper than phosphorized hydrogen gas, because the substance denoted has been shown certainly to consist of hydrogen gas and phosphorus: for a similar reason carbonaceous hydrogen gas is more proper than marsh air. Oxide of arsenic not being much nearer than other metallic oxides to the state of acid, it was improper to propose the new name *arsenitic acid*; which, if necessary, was not sufficiently different from *arsenic air* already established. What Dr. D. thinks should be with the older chemists called fixed air, is demonstrated by both analytical and synthetical experiments to consist of carbon and oxygen, and therefore the denomination carbonic acid is perfectly appropriate. However objectionable the appellation potash may be, we think Mr. K. will not give more satisfaction by proposing the term tartarin. And after recommending the word vol-alkali, he proposes to use another quite different term, viz. *fuliginated*, on some occasions when it is necessary to use an adjective to denote this substance.

Dr. D. is in various parts inconsistent and incorrect, notwithstanding all his ingenuity, his fine imagination, and high classical attainments. For instance, he rejects many new terms because they flow from the grecian spring, to give place to latin words, and yet he retains *baryte*. When he rejects *pyro* for *empyreumatic*, there is, in fact only a change of a short greek word for a long greek word, and that not more descriptive. Dr. D. says, cerusse or white lead is procured by precipitating lead from an acid, or by admitting the access of air to the liquefied metal, p. 286; but certainly the cerusse ought always to be understood a preparation of lead made by oxidifying it with vinegar.

A. F.

NATURAL PHILOSOPHY.

ART. VIII. *Studies of Nature.* By James-Henry-Bernardin de Saint-Pierre. Translated by Henry Hunter, D. D. Minister of the Scots Church, London-Wall. In five Volumes. 8vo. 2016 pages. 5 plates. Price 1l. 10s. in boards. Dilly. 1796.

THE original work, of which a translation is here given, has been well received on the continent. Its leading objects are, the illustration of the argument for the existence of an intelligent cause, and directing power, from appearances of design and benevolence manifest in the operations of nature; the refutation of the objections which have been raised against this doctrine; and the disclosure of certain principles of correspondence and harmony which govern the world. The treatise, with respect to the application which it makes of the knowledge of nature, may be classed with Nieuwentyt's "Religious Philosopher," Derham's "Physico and Astro-Theology," Ray's "Wisdom of God in the Creation," and other similar writings; and it is inferior to few publications of this kind, in the variety of striking facts in the history of nature, which it applies to the establishment of the first principle of all religion. The author has not, however, like most of his predecessors in this walk, confined himself to a simple exhibition of facts: he describes nature with poetic ardour and animation, and introduces many speculations, in part, perhaps, fanciful and inconclusive, but always ingenious, and ably supported. But justice both to the author and the translator will require, that we give a more particular account of the plan of this copious work. And we cannot do this more to the credit of the author, or to the satisfaction of our readers, than by copying the principal part of Mr. Saint Pierre's recapitulation.

Vol. IV, p. 371. "I have brought forward, in the first place, the objections which have, in all ages, been raised against a Providence; I have exhibited them as applied to the several kingdoms of nature, one after another; which furnished me with an opportunity, in refuting them, of displaying views entirely new, respecting the disposition, and the use, of the different parts of this globe: I have, accordingly, referred the direction of the chains of mountains, on the continents, to the regular winds which blow over the ocean; the position of islands, to the confluence of its currents, or of those of rivers; the constant supply of fuel to volcanos, to the bituminous deposits on its shores; the currents of the sea, and the movements of the tides, to the alternate effusions of the polar ices.

"In the next place, I have refuted, in order, the other objections raised on the subject of the vegetable and animal kingdoms, by demonstrating, that these kingdoms were no more governed by mechanical laws than the fossil kingdom is. I have farther demonstrated, that the greatest part of the ills which oppress the human race, are to be ascribed to the defects of our political institutions, and not to those of nature; that man is the only being who is abandoned to his own providence, as a punishment for some original transgression; but that the same Deity who had
given

given him up to the direction of his own intelligence, still watched over his destination; that he caused to recoil on the governors of the nations the miseries with which they overwhelm the little and the weak; and I have demonstrated the action of a Divine Providence from the very calamities of the human race. Such is the subject of my first part.

'In the opening of my second, I have attacked the principles of our sciences, by evincing, that they mislead us, either by the boldness of those same principles, from whence they would soar up to the nature of the elements which elude their grasp, or, by the insufficiency of their methods, which is capable of catching only one law of nature at once, because of the weakness of our understanding, and of the vanity inspired by our education, whereby we are betrayed into the belief, that the little paths in which we tread, are the only roads leading to knowledge. Thus it is that the natural sciences, and even the political, which are results from them, having been, with us, separated from each other, each one, in particular, has formed, if I may use the expression, a lane, without a thoroughfare, of the road by which it entered. Thus it is that the physical causes have, at the long run, made us lose sight of intellectual ends in the order of nature, as financial causes have stripped us of the hopes of religion, and of virtue, in the social order.

'I afterwards set out in quest of a faculty better adapted to the discovery of truth than our reason, which, after all, is nothing but our personal interest merely. I flatter myself I have found it in that sublime instinct called *sentiment*, which is in us the expression of natural laws, and which is invariable among all nations. By means of it, I have observed the laws of nature, not by tracing them up to their principles, which are known to God only, but by descending into their results, which are destined to the use of man. I have had the felicity, in pursuance of this track, to perceive certain principles of the correspondencies, and of the harmonies, which govern the world.'

P. 374. 'These harmonic principles are so luminous, that they have presented to me, not only dispositions of the globe entirely new; but they have, besides, furnished me with the means of distinguishing the characters of plants on the first inspection, so as to be able to say, at once, this is a native of the mountains, that is an inhabitant of the shores. By them, I have demonstrated the use of the leaves of plants, and have determined by the nautical, or volatile forms of their grains, the relations which they have to the places where they are destined to grow. I have observed that the *corollæ* of their flowers had relations, positive or negative, to the rays of the sun, according to the difference of latitude, and to the points of elevation at which they are to blow. I have afterwards remarked the charming contrasts of their leaves, of their flowers, of their fruits, and of their stems, with the soil and the sky in which they grow, and those which they form from genus to genus, being, if I may say so, grouped by pairs. Finally, I have indicated the relations in which they stand to animals, and to man; to such a degree, that, I am confident to

affirm, I have demonstrated, there is not a single shade of colour impressed by chance, through the whole extent of nature.

‘ By prosecuting these views, I have supplied the means of forming complete chapters of natural history, from having evinced, that each plant was the centre of the existence of an infinite number of animals, which possess correspondencies with it, to us still unknown.’

¶ P. 377. ‘ My third part, presents the application of these harmonic principles to the nature of man himself. In it I have shewn, that he is formed of two powers, the one physical, and the other intellectual, which affect him perpetually with two contrary sentiments, the one of which is that of his misery, and the other that of his excellence. I have demonstrated, that these two powers were most happily gratified in the different periods of the passions, of the ages, and of the occupations to which nature has destined man, such as agriculture, marriage, the settlement of posterity, religion.

‘ I have dwelt, principally, on the affections of the intellectual power, by rendering it apparent, that every thing which has the semblance of delicious and transporting in our pleasures, arose from the sentiment of infinity, or of some other attribute of Deity, which discovered itself to us, as the termination of our perspective. I have demonstrated, on the contrary, that the source of our miseries, and of our errors, might be traced up to this, that, in the social state, we frequently cross those natural sentiments, by the prejudices of education and of society: so that, in many cases, we make the sentiment of infinity to bear upon the transient objects of this world, and that of our frailty and misery, upon the immortal plans of nature. I have only glanced at this rich and sublime subject; but I assert with confidence, that by pursuing this track simply, I have sufficiently proved the necessity of virtue, and that I have indicated it's real source, not where our modern philosophers seek for it, namely, in our political institutions, which are often diametrically opposite to it, but in the natural state of man, and in his own heart.

‘ I have afterwards applied, with what ability I possess, the action of these two powers to the happiness of society, by shewing, first, that most of the ills we endure are only social re-actions, all of which have their grand origin, in overgrown property, in employments, in honours, in money, and in land. I have proved that those enormous properties produce the physical and moral indigence of a nation; that this indigence generated, in it's turn, swarms of debauched men, who employed all the resources of craft and industry to make the rich refund the portion which their necessities demand; that celibacy, and the disquietudes with which it is attended, were, in a great many citizens, the effects of that state of penury and anguish to which they found themselves reduced; and that their celibacy produced, by repercussion, the prostitution of women of the town, because every man who abstains from marriage, whether voluntarily or from necessity, devotes a young woman to a single life, or to prostitution. This effect necessarily results from one of the harmonic laws of nature,

as every man comes into the world, and goes out of it, with his female, or, what amounts to the same thing, the males and females of the human species are born and die in equal numbers. From these principles I have deduced a variety of important consequences.

‘ I have, finally, demonstrated, that no inconsiderable part of our physical and moral maladies proceeded from the chastisements, the rewards, and the vanity of our education.

‘ I have hazarded sundry conjectures, in the view of furnishing to the people abundant means of subsistence and of population, and of re-animating in them the spirit of religion and of patriotism, by presenting them with certain perspectives of infinity, without which the felicity of a nation, like that of an individual, is negative, and quickly exhausted, were we to form plans, in other respects, the most advantageous, of finance, of commerce, and of agriculture. Provision must be made, at once, for man, as an animal, and as an intelligent being. I have terminated those different projects, by presenting the sketch of a national education, without which it is impossible to have any species of legislation, or of patriotism, that shall be of long duration. I have endeavoured to unfold in it, at once, the two powers, physical and intellectual, of man, and to direct them toward the love of country and religion.’

From the large mass of matter, contained in these volumes, it is difficult to select extracts which will give the reader a competent idea of the work. The author's theory of the tides, which attempts to account for them from the alternate freezing and thawing of the polar ices, is wonderfully ingenious, and supported at great length by facts and reasonings: yet we cannot persuade ourselves, that it will commonly be thought less liable to objection, than the Newtonian hypothesis of lunar attraction. A similar remark might be applied to the opinion that the globe of the earth is not flattened, but lengthened at the poles. The argument in support of the common idea, drawn from the well ascertained fact of the quicker vibration of the same pendulum towards the pole, than at the equator, is not, we think, refuted. Mr. St. P.'s doctrine concerning sentiment, as a faculty better adapted, than reason, to the discovery of truth, we leave to be examined by those philosophers, who are more dissatisfied, than we profess ourselves to be, with the intellectual powers of man. We shall not trouble our readers with his project for maintaining, by means of the alternate currents of the ocean, a regular mutual correspondence, free of expense, over all the maritime countries of the globe. We shall select, as more satisfactory, as well as more important, a specimen of this ingenious writer's method of exhibiting proofs of a designing agency in nature. On the relation between vegetables and animals, Mr. St. P. writes as follows:

Vol. III. p. 276. ‘ There is no occasion to resort to foreign plants, for ascertaining the existence of vegetable relations to animal. The bramble, which affords, in every field through which we pass, a shelter to so many birds, has it's prickles formed into hooks; so
C c 4 that

that it not only prevents the cattle from disturbing the bird's retirement, but frequently lays them under contribution for a flake of wool or hair, proper for finishing off their nests, as a reprisal for hostility committed, and an indemnification for damages sustained. Pliny alleges, that this gave rise to the pretended animosity between the linnet and the ass. This quadruped, whose palate is proof against thorns, frequently browses on the shrub in which the linnet builds her nest. She is so terrified at his voice, that on hearing it, says he, she kicks down her eggs; and her callow brood die with terror of it. But she makes war upon him, in her turn, by fixing her attack on the scratches made in his hide by the prickles, and picking the flesh, in those tender parts, to the very bone. It must be a very amusing spectacle to view the combat between the little and melodious songster, and the dull, braying, but otherwise inoffensive, animal.

Did we know the animal relations of plants, we should possess sources of intelligence respecting the instincts of the brute creation, with which we are totally unacquainted. We should know the origin of their friendships, and of their animosities, at least as to those which are formed in society; for with regard to such as are innate, I do not believe that the cause of them was ever revealed to any man. These are of a different order, and belong to another world. How should so many animals have entered into life, under the dominion of hatred, without having been offended; furnished with skill and industry, without having served an apprenticeship; and directed by an instinct more infallible than experience? How came the electrical power to be conferred on the torpedo, invisibility on the camelion, and the light of the stars themselves on a fly? Who taught, the aquatic-bug to slide along the waters, and another species of the same denomination to swim upon the back; both the one and the other for catching their prey, which hovers along the surface? The water-spider is still more ingenious. She incloses a bubble of air in a contexture of filaments, takes her station in the middle, and plunges to the bottom of the brook, where the air-bubble appears like a globule of quicksilver. There she expatiates under the shade of the nymphæa, exempted from the dread of every foe. If, in this species, two individuals, different in sex, happen to meet, and to suit each other, the two globules, being in a state of approximation; become united into one, and the two insects are in the same atmosphere. The romans, who constructed on the shores of Baiæ, saloons underneath the waves of the sea, in order to enjoy the coolness, and the murmuring noise of the waters, during the heats of summer, were less dexterous, and less voluptuous. If a man united in himself those marvellous faculties which are the portion of insects, he would pass for a god with his fellow-creatures.

It is of importance for us to be acquainted with, at least, such insects as destroy those which are offensive to man. We might turn their mutual hostility to good account, by converting it into the means of our own repose. The spider catches the flies in nets; the formicaleo surprises the ants in a tunnel of sand; the

the four-winged ichneumon seizes the butterflies on the wing. There is another ichneumon, so small and so cunning, that it lays an egg in the anus of the vine-fetter. Man has it in his power to multiply at pleasure the families of insects which are useful to him; and may find means of diminishing such as make depredations on his agricultural possessions. The small birds of our groves tender him, to the same effect, services of still greater extent, and accompanied with other circumstances inexpressibly agreeable. They are all directed by instinct to live in his vicinity, and about the pastures and habitations of his flocks and herds. A single species of them might frequently be sufficient to protect the cattle from the insects which infest them through the summer.

‘There is in the north a gadfly, called *kourbma* by the laplanders, and by the learned, *asfrus rangiferinus*, which torments the domestic reindeer to such a degree, as to force them in agony to the mountains, and sometimes actually plague them to death, by depositing their eggs in the skin of the animal. Many dissertations have, as the custom is, been composed on this subject, but no remedy for the evil has been proposed. I am convinced there must be birds in Lapland, which would deliver the rein-deer from this formidable insect, did not the laplanders terrify them away by the noise of their fowling-pieces. These arms of civilized nations have overspread with barbarism all our plains. The birds, destined to embellish the habitation of man, withdraw from it, or approach with timidity and mistrust. The sound of musquetry ought to be prohibited, at least around the haunts of the harmless cattle. When the birds are not scared away by the fowler, they follow their instincts.

‘I have frequently seen in the isle of France, a species of starling, called martin, imported thither from India, perch familiarly on the back and horns of the oxen, to pick them clean. To this bird that island stands indebted, at the present day, for the destruction of the locusts, which, in former times, committed such ravages upon it. In those of our european rural scenes which still exhibit, on the part of man, some degree of hospitality toward the innocent warblers, he has the pleasure of seeing the stork build her nest on the ridge of his house; the swallow flutter about in his apartments; and the wagtail, along the bank of the river, frisk around his sheep to protect them from the gnats.

‘The foundation of all this variety of pleasant and useful knowledge is laid in the study of plants. Each of them is the focus of the life of animals, the species of which there collect in a point, as the rays of a circle at their centre.’

The fourth volume contains much amusing and interesting speculation on the present state of society, and proposes many ingenious and benevolent projects for it's improvement.

With this volume the work properly finishes. The principal contents of the fifth are, Paul and Virginia, a pleasing picture of nature, already twice translated.

Though this work is somewhat encumbered with *verbiage*, it is valuable as a curious collection of facts in natural history, applied

plied to a very important purpose, and as a rich storehouse of ingenious thoughts and liberal sentiments: it bears evident marks of fertility of genius, diligence of inquiry, and benevolence of heart. The author, though a pensioner to the late king of France, on whom, as well as on his *august consort*, he, at the close of his work, lavishes the most fulsome eulogy—was respected, and promoted to honour by the national convention. “Can a stronger testimony,” says the translator, “be borne to wisdom and virtue?” Dr. Hunter has executed his task with judgment and ability. o. s.

POETRY. THE DRAMA.

ART. IX. *The Triumphs of War: and other Poems.* By W. Amphlett. 12mo. 138 pages. Price 4s. in boards. Bagster. 1796.

THESE pieces are offered to the public as the first production of a young person, who has never enjoyed the advantages of academical instruction, but as the fruit of much miscellaneous reading, and some observation, the offspring of a warm imagination, and a susceptible heart. Mixed with some singularities, we discover in them strong marks of talent and genius. The writer's conceptions are bold; his sentiments are liberal; his style is animated, and figurative; and his verse, were it not frequently rendered harsh by uncouth words, might on the whole be pronounced harmonious.

The first and principal poem, *The Triumphs of War*, takes an historical survey of the destructive progress of war through the ages of the world. When the poet arrives at the period when advancement in knowledge and civilization might have been expected to have banished this monster from the walks of men, he thus energetically laments the perversion of science. p. 46.

* Rising from gothic darkness, science shines
Each rolling year with more resplendent light:
Invention roves exulting round the world,
Instructing nations in the useful arts:
And had the arts of peace alone employ'd
His studious hours, the happy race of man
Had never wept: or had humanity
In ev'ry breast, as in our *Bacon's* glow'd;
Arts that excite revenge, or stimulate
Ambitious projects, never had been known.
But 'twas for monks * reserv'd to teach mankind
More expeditious murder!—And seldom fail'd
The holy mother church in breeding broils,
Wherein her pious advocates may learn
The novel arts. Accursed homicides!
'Twas your hot bigotry, and bastard zeal,
So long in darkness hid the human mind,
Clouding the sky of reason with the storms
Of superstition's sombre hemisphere.
Inexorable foes of man and truth!
To you may war attribute half his ills,
And all his modern terrors.—Many a slave,

* * Swartz of Cologn.*

Expiring in the agonies of death,
Has breath'd his last anathemas on you :
Repenting sore that inauspicious day
He left his simple joys and native home,
To roam about the world an abject slave :
Bearing vile instruments of pain and death,
To level at the heads of unknown men.'

We should have perused this poem with more pleasure, if we had not been continually interrupted by the intrusion of terms which the author has introduced *suo periculo*, unless, perchance he may find authorities in the age, when a pedantic race of authors, with a pedantic king at their head, almost latinized the english language. The words *niveous*, *adure*, *candent*, *celebrious*, *amaritude*, *occupate*, *artuous*, *ultronous*, *seneclude*, *facinorous*, *nigrescent*, *minacious*, *exercent*, *extirp*, *nemoral*, *effriable*, are part of a long list which might be gathered from the first poem, to show how little regard this bold innovator pays to the *licentia sumpta pudenter* of Horace. The rest of the pieces are less encumbered with new or uncommon words, and are, in many parts, very poetical. The titles are, Odes, to Hope, Humility, Fortitude, the Spring, Independence, Peace; the Pleasures of Retirement; elegiac verses; sonnets; Cylander and Laura; and Moonlight. The last poem contains several fine passages, particularly a description of Melancholy, and Superstition, for which we must refer the reader to the volume. It is strange, that amid so much good writing, the gross blunders of '*irresistible* argument,' and '*Of she—beware,*' should have been suffered to pass through the press.

ART. X. *Poems : containing the Goldfinch, a Rhapsody, in Three Cantos; a Translation of Ovid's first Heroic Epistle of Penelope to Ulysses; Sonnets, &c.* By a Student of Lincoln's Inn. 4to. 56 pages. Price 2s. 6d. Johnson. 1796.

' Nor Lawyers blush at times aside to throw
Their pomp of wig, the bays beneath to shew :'

SUCH is the humourous parody given of Virgil's *Intardum ludere nobis*, &c. in the motto prefixed to these poems: and the application is very apposite. This student in law, who is doubtless intimately conversant with *Coke*, to whom, under the title of reverend father, he pays dutiful homage, appears to have very laudably given his studies a wider range, than the limit of the school to which he belongs. The fruits of some his occasional excursions are presented to the public in these elegant verses, in which he celebrates the praises of a gold-finch, and of Laura the gold finch's mistress. In imitation of the great masters of the epic, he allows himself, at the beginning of his cantoes, digressions; and in these his gay and frolicsome muse becomes satirical. The following lines will serve as a specimen of the writer's talents.

l. 23.—' Say, had you seen the fair her hand extend,
Her virgin hand, for which might chiefs contend,
To nurse her fav'rite bird, seen lovely miss
Sleek his soft plumes, there print the tender kifs;
To what soft impulse would you most incline,
What busy tumults feel?—and think of mine.—

In the

Instant my breast a thousand passions fire,
 Of envy, anger, hope, despair, desire.
 " Hold, hold, rash Maid," I cry'd, " nor dare bestow
 Gifts on a bird, to man alone you owe.
 To forge, to coin, compar'd, are trivial things;
 This is a crime to nature, those to kings."

The translation is executed with freedom and elegance, and it is to be regretted that the author's intention of giving a complete version of Ovid's Epistles has not been executed.

ART. XI. *The New Brighton Guide; or Companion for young Ladies and Gentlemen to all the Watering-places in Great Britain: with Notes historical, moral, and personal.* 8vo. 68 pa. Pr. 2s. Symonds. 1796.

It might have been for the credit of this publication, if the writer had made choice of a title, which would not have brought it into comparison with that admirable piece of good-humoured and delicate satire, Anstey's New Bath Guide. Instead of the easy flow of simple language, and the lively pleasantry, and inoffensive wit, which distinguish that admired production, the reader will here find nothing but an odd compound of quaintness, pedantry, dullness, and ribaldry. The prince of W. is, of course, made the hero of Brighton, and his late domestic history is circumstantially detailed in the *personal* notes. The writer undertakes to be council for his R. H.; but we cannot believe, that the P. will think such an advocate deserving of a place or pension. The principal pieces are, Epistles between the Pavilion of Brighton and Carlton House.

If so ill-written and indelicate a performance as this were to become a fashionable companion for young ladies and gentlemen at Brighton, and all the watering places in Great Britain, it would be an ill boding omen of growing depravity both in taste and manners.

ART. XII. *Fiesco; or the Genoese Conspiracy: a Tragedy. Translated from the German of Frederick Schiller, Author of the Robbers. &c.* By G. H. N. and J. S. 8vo. 228 pages. Price 3s. 6d. Johnson. 1796.

THE english reader has already had opportunities of becoming acquainted with the dramatic powers of Schiller. A sensible critique upon his writings appeared some time ago in *The Speculator*, which our readers may peruse in our Rev. vol. ix, p. 569. Farther remarks, with an account of the translation of his *Cabal and Love*, will be seen, vol. xxi, p. 287. The present translation is the joint production of two persons, one by birth a German, the other a native of England. From such united exertions, a considerable degree of accuracy in the translation may be expected; and the expectation will not, on the whole, be disappointed. The peculiar turn of Schiller's thought and expression, however, it is not easy to copy. As the translator justly remarks, 'his imagination sometimes confounds the perspicuity of interpretation, and his conceptions often defy the power of language.'

The play is founded on the history of the conspiracy of John Lewis Fiesco, count of Lavagna in Genoa, which happened in 1547, about twenty years after the grand effort, by which Andrew

Doia

Doria restored the liberty of his country. The particulars of the conspiracy may be read in card. de Retz's *Conjuration du Comte J. L. de Fiesque*; in *Histoire des Gènes*; or in Robertson's *History of Charles v.*, book viii.

The dramatist, in order to heighten the interest of his plot, represents his hero, Fiesco, as framing an intrigue with Julia, the sister of Gianettino, the nephew of Andrew Doria, and making it instrumental in accomplishing the conspiracy. Julia, a proud, affected coquet, enjoys the mortification and jealousy of Fiesco's wife, the amiable Leonora. A strong picture of female haughtiness and insolence is exhibited in the following scene, in which Julia visits Leonora on purpose to insult her.

In an antichamber of the palace of Fiesco, where Leonora and her maid Arabella are present: enter Julia: p. 54.

' Julia.—The count offered me his palace to see the procession to the senate-house. The time will be tedious. You will entertain me, madam, while the chocolate is preparing.

' (ARABELLA goes out, and returns soon afterward.)

' Leonora.—Do you wish that I should invite company to meet you?

' Julia.—Ridiculous! As if I should come hither to search for company. You will endeavour to amuse me, madam. (*walking up and down, admiring herself*) If you can do that, madam, I shall have lost nothing.

' Arabella —(*Sarcastically*) Your splendid dress alone will be the loser. Only think how cruel 'tis to deprive the eager eyes of our young beaux of such a treat! Ah! and the glitter of your sparkling pearls, on which it almost wounds the sight to look. Good heavens! You seem to have plundered the whole ocean.

' Julia.—(*Before a glass*) You are surprised at that, madam! But hark ye, madam, pray has your mistress also hired your tongue? Countess 'tis fine, indeed, to permit your servants thus to address your guests.

' Leonora.—'Tis my misfortune, signora, that my want of spirits prevents me from enjoying the pleasure of your company.

' Julia.—That's an ugly fault. To be dull and spiritless—Be active, sprightly, witty! Yours is not the way to attract your husband to you.

' Leonora.—I know but one way, countess. Your's perhaps may be more efficacious in exciting sympathy.

' Julia.—(*Pretending not to mind her*) How you dress, madam! For shame! Pay more attention to your appearance! Have recourse to art, where nature is unkind. Put colour on those cheeks which look so pale with spleen. Poor creature! Your countenance will never find an admirer.

' Leonora.—(*To ARABELLA in a lively manner*) Congratulate me, girl. It is impossible I can have lost Fiesco; or if I have, the loss must sure be trifling.

' (*The chocolate is brought, ARABELLA pours it out.*)

' Julia.—Do you talk of losing Fiesco? Good God! How could you ever conceive the vain idea of possessing him? Why, my child, aspire to such a height?—A height where you cannot
but

but be seen, and must be compared with others. Indeed, my dear, *he* was a scoundrel or a blockhead who joined you with Fiesco. (*taking her hand with a look of compassion.*) Poor soul! The man who mixes with the assemblies of fashionable life, could never be your match. (*She takes a dish of chocolate.*)

‘*Leonora.*—(*Smiling at ARABELLA*) If he were, he would not wish to mix with such assemblies.

‘*Julia.*—The count is handsome, fashionable, elegant. He was so fortunate as to form connexions with people of rank. The count is lively and high-spirited.—Suppose, he comes home warm from the midst of a fashionable circle, what does he meet? His wife receives him with a vulgar tenderness: damps his fire with a chilling kiss, and measures out her attentions to him with a niggardly economy. Poor husband! *Here*, a blooming beauty smiles upon him—*there*, he is disguised by a peevish sensibility. Signora, signora, for God’s sake consider, if he have not lost his understanding, what will he chuse?—

‘*Leonora.*—(*Offering her a cup of chocolate*) You, madam—If he have lost it.

‘*Julia.*—Good! This sting shall return into your own bosom. Tremble for your mockery! But before you tremble—blush!

‘*Leonora.*—Do you then know what it is to blush, Signora? But, why not? ’Tis a toilet-trick.

‘*Julia.*—Oh, see! This poor creature must be provoked, if one would draw from her a spark of wit. Well—Let it pass, this time. Madam, I only spoke in jest. Give me your hand in token of reconciliation.

‘*Leonora.*—(*Offering her hand with a significant look*) Countess, my anger ne’er shall trouble you.

‘*Julia.*—That’s generous indeed. I would endeavour to imitate your conduct. Countess, (*maliciously*) do you not think I must love that person, whose image I bear constantly about me?

‘*Leonora.*—(*Blushing, confused*) What do you say? At least it seems a doubtful proof.

‘*Julia.*—I think so too. The heart needs not the assistance of the senses; and real sentiment seeks not to strengthen itself by outward ornament.

‘*Leonora.*—Heavens! Where did you learn such a truth!

‘*Julia.*—’Twas in mere compassion that I spoke it; for observe, madam, the reverse is no less certain. Such is Fiesco’s love for you—(*Gives her the picture, laughing maliciously*)

‘*Leonora.*—(*With extreme indignation*) My picture! Given to you! (*throws herself into a chair, much affected*) Cruel Fiesco!—

‘*Julia.*—Have I retaliated? Have I? Now, madam, have you any other sting to wound me with? (*goes to the side scene*) My carriage!—My business is done. (*Addressing LEONORA with affected kindness.*) Be comforted, my child: he gave me the picture in a fit of madness.’

We shall not diminish the pleasure which the reader will have in perusing this interesting piece, by anticipating the story. It may be sufficient to say, that the character of Verrina is changed from a man of desperate fortune, to an honest and zealous republican,

jean, and that the author, at the catastrophe, is obliged to depart from the history, which relates, that before the conspiracy was completed, Fiesco, while he was quelling some disturbance on board a vessel in the harbour, fell into the sea, and was drowned.

The piece, like the rest of Schiller's tragedies, is highly impassioned. The moral is contrasted with that of the Robbers: as that play was intended to delineate the victim of an extravagant sensibility, this represents a victim of art and cabal: in both pictures is evidently seen the hand of a master.—The able translators of Fiesco will, we hope, find sufficient inducement to present the english public with an entire translation of Schiller's dramatic works.

ART. XIII. *The Iron Chest: a Play: in Three Acts.* Written by George Colman, the Younger. *With a Preface and Postscript. First represented at the Theatre Royal, in Drury Lane, on Saturday, 12th March, 1796. The Second Edition.* 8vo. 108 pages. Price 2s. Cadell and Davies.

It may, at first view, appear probable, that a story, which has been well received by the public in the form of a novel, will also be acceptable, when dramatised for theatrical representation. Yet, we believe, the history of the theatre affords few instances of very successful attempts of this kind.

For this, obvious reasons may be assigned. The story of the novel, fresh in every reader's recollection, has lost, with respect to a great part of the audience, the impressive charm of novelty: the main incidents are, in dramatic representation, necessarily crowded together, without that train of preparatory and connecting circumstances, and those minute details, which, in the narrative, give the reader an intimate acquaintance with the characters, and a lively interest in their fortunes: and that change of language, which the dramatist finds necessary for the stage, will, through prepossession in favour of the original author, commonly appear to the disadvantage of the copyist. In this manner, we can, in part, account for the failure of the *Iron Chest*, in it's first representation at Drury Lane, without blaming either the writer or the performers. That uncommon degree of interest, which every reader of Caleb Williams must have felt, from the long train of incidents by which Mr. Godwin has artfully contrived to keep his reader's curiosity on the stretch, and to hold his mind in most agitating suspense, could not be excited by the hasty process of a dramatic representation in three acts. But, beside the unavoidable disadvantage under which this piece appeared as a copy of an admired novel, it must be acknowledged, that the author of the piece is answerable for defects and faults altogether his own. Mr. C.'s Mortimer is a character far inferior in gloomy dignity and terrific energy, to Mr. Godwin's Falkland. Some of the new characters, introduced in the drama, do not well assimilate with those of the novel. Falkland, for instance, appears with much more propriety without a mistress, than Mortimer with his Helen, to disperse the clouds of his melancholy, and 'talk him into sunshine.' The dialogue, in some of the comic scenes; though sometimes tediously protracted, is not destitute of humour; but when the author sits his characters on the
stilts

stilt of blank verse, he often puts in their mouths ranting bombast. An example of this the reader will find in the following passage, in which the persons are, Mortimer, his brother, Fitzharding, and Wilford, the copy of Caleb Williams. P. 41.

* *Mort.* Now for my brother, and—Ha! Wilford with him! That imp is made my scourge. They whisper too.
O! I had rather court the thunder-bolt,
To melt my bones, and pound me to a mass,
Than suffer this vile canker to corrode me.
Wilford!

* *Wilf.* Who calls?—eh!—'tis fir Edward.

* *Fitz.* Mum!

* *Mort.* I seem to interrupt you.

* *Wilf.* (*earnestly.*) No, indeed.

No, on my life, fir:—we were only talking
Of——

* *Fitz.* Hold your tongue. Oons! boy, you must not tell.

* *Mort.* Not!

* *Fitz.* Not! no, to be sure:—why, 'tis a secret.

* *Wilf.* You shall know all, fir.—'Twas a trifle—nothing—
In faith, you shall know all.

* *Fitz.* In faith, you lie.

Be satisfied, good Edward:—'tis a toy.—

But, of all men, I would not have thee know on't.

It is a tender subject.

* *Mort.* Aye, indeed!

* *Fitz.* May not I have my secret? Oons! good brother,
What would you say, now, should a meddling knave
Busy his brains with matters, though but trivial,
Which concern you alone?

* *Mort.* I'd have him rot:
Die piecemeal; pine; moulder in misery.
Agent, and sacrifice to Heav'n's wrath,
When castigating plagues are hurl'd on man,
Stands lean, and lynx-ey'd Curiosity,
Watching his neighbour's soul. Sleepless himself,
To banish sleep from others. Like a leech,
Sucking the blood-drops from a care-worn heart,
He gorges on't—then renders up his food,
To nourish Calumny, his soul-lung'd mate,
Who carries Rumour's trumpet, and whose breath,
Infecting the wide surface of the world,
Strikes pestilence and blight. O, fie, on't! fie!
Whip me the curious wretch from pole to pole!
Who writhes in fire, and scorches all around him,
A victim making victims!

* *Fitz.* By the mass,
'Twere a sound whipping that, from pole to pole!
From constable to constable might serve.
E'en you yourself were like to prove, but now,
This Leech, that's yoke-fellow, you say, to Scandal,
The bad-breath'd trumpeter.

* *Mort.*

* Mort. Your pardon, brother; I had forgot! Walford, I've business for you.
Fitzharding, in another place, whimsically hunts down a metaphor. p. 89.
Fitz. I have a kind of movement, still, for Walford, I cannot conquer. What can be this charge Sir Edward brings against him?—Should the boy Prove guilty!—well; why should I pity guilt? Philosophers would call me driv'ler.—Let them. Whip a deserter, and Philosophy Stands by, and says he merits it. That's true:— But wherefore should Philosophy take snuff, When the poor culprit wiftches? A plague on stoicks! I cannot hoop my heart about with iron, Like an old beer-but. I would have the vessel What some call weak:—I'd have it ooze a little. Better compassion should be set abroad, 'Till it run waste, than let a system-monger Bung it with Logick; or a trencher-cap Bawl out his ethics on it, 'till his thunder Turns all the liquor sour.

In the preface Mr. C. expresses, in a very singular tone of invective, his resentment against Mr. Kemble, for his, real or supposed, wilful failure of professional duty, in his exhibition of Mortimer. We leave the town to settle this dispute between the author and the performer; and shall only remark that, notwithstanding the success, of which Mr. C. boasts, at his own theatre in the Hay-market, it will still remain a question, to be decided by the public at large, whether the play deserved a better fate than it met with on its first representation. For our part, we are inclined, on the perusal of the piece, to accede to the justice of the sentence pronounced in the upper house.

ART. XIV. *Remarks on Mr. Colman's Preface: also a Comparison of the Play of the Iron Chest with the Novel of Caleb Williams. Originally written for, and inserted in, the Monthly Mirror; and now republished, by Permission of the Proprietors, with Alterations and Additions. By a Gentleman of the Middle Temple. 8vo. 32 pages. Price. 1s. Miller. 1796.*

It is hard to say which has the advantage, in the use of the weapons of personal abuse, Mr. Colman or this advocate for Mr. Kemble. Leaving the angry combatants to settle the dispute concerning the pretensions of each hero to the honour of being

* Much like the son of Kish, that lofty jew,
we shall entertain our readers with a comparison, a little more interesting, drawn by the writer of this pamphlet, who appears to be an ingenious young man, between the Falkland of Mr. Godwin, and Mr. Colman's Mortimer.

P. 21.—' Mr. Godwin was no doubt sensible of the difficulty of making Falkland as interesting to the reader as probably he appeared to his own imagination; this is evident from the elaboration with which he has introduced his character;—he has, therefore, been obliged to inform the reader, by amplification, of what he could not

do abstractedly ;—in the first volume he appears an object of admiration, in the second of pity, and in the third of pity and terror combined. The author was conscious that, to explain a character like this, no hasty delineation could suffice ; he has, consequently, endeavoured a gradual *développe*, by artful colouring, minute discrimination, subtle disquisition, and philosophical inquiry, ratiocinating and refining, till at length he has worked him into that being of gigantic mind and influence, which makes him at once interesting and formidable.

‘ The fir Edward Mortimer of Colman is a creature of a different kind. For want of the necessary palliatives which are so ingeniously contrived in the novel, the murder he has committed appears to be the result of a dastardly malignity—his oppression of Wilford, of tyrannical caprice—his remorse is despicable, and his penitence ludicrous—instead of *pity*, he excites contempt ; and instead of *terror*, merriment. In the novel, we are led on *by degrees* to admire a character who interests by his peculiar perplexities, conciliates by his benevolence, awes by the weight of his talents, and alarms by the formidableness of his power. In the play, we are introduced *at once* to a murderer without a plea to justify his crime ; a moody *solitaire*, who croaks about the loss of honour, which it does not appear he ever possessed : a trembling coward, who dreads rather the infliction of punishment, than the entailment of ignominy.’

ART. XV. *The Cottage. An Operatic Farce. In Two Acts.* By James Smith. 8vo. 34 pages. Price 1s. Tewkesbury, J Dyde ; London, Kearsley. 1796.

THIS piece is the humble production of a provincial muse. The good people of Tewkesbury are her patrons ; and they have at least had the satisfaction of exercising their candour. That the publication of the piece will extend the author's patronage beyond it's former limit, we cannot take upon us to predict. Without some local cause of predilection, the public taste is too refined, to be much pleased with a performance, which has little to recommend it but a simple and dull representation of common incidents. Of the author's talent for versification and grammatical correctness, the following duet may serve as a specimen. P. 14.

- ‘ *Louisa.* Why, made upon the self-same plan,
With self-same passions, say—
Why tender woman, form'd for man,
Yet left to man a prey ?
- ‘ *Patty.* When the vile serpent gain'd his suit,
At the forbidden tree,
Then coward man partook the fruit,
But laid the blame on *She*.’

D. M.

THEOLOGY.

ART. XVI. *Letters to Mr. Archdeacon Travis, in Vindication of one of the Translator's Notes to Michaelis's Introduction, and in Confirmation of the Opinion, that a Greek Manuscript, now preserved*

erved in the public Library of the University of Cambridge, is one of the Seven, which are quoted by R. Stephens at 1 John v. 7. With an Appendix, containing a Review of Mr. Travis's Collation of the Greek MSS. which he examined at Paris: an Extract from Mr. Pappelbaum's Treatise on the Berlin MS.; and an Essay on the Origin and Object of the Velelian Readings. By the Translator of Michaelis. 8vo. 376 pages. Price 8s. in boards. Printed at Leipzig; sold in London by R. Marsh, Fleet-street. 1795.

As no single question in biblical criticism has ever attracted such general attention, or called forth so much industry and ingenuity, as that concerning the authenticity of the passage in the first epistle of John, chap. v, ver. 7, it may be a gratification to many of our readers, to peruse a summary view of the present state of the controversy, given by so able a critic as Mr. Marsh, the learned author of these letters. We shall therefore introduce the present article with an extract from the preface, relative to this subject.

P. i. 'The question whether the celebrated passage, 1 John v. 7, be genuine or not, has so engaged the attention of the learned during the last three centuries, that there is hardly a library in all Europe, from the Vatican to the Bodleian, from Madrid to Moscow, in which the manuscripts of the greek Testament have not been examined, in order to determine whether it really proceeded from the pen of St. John. The result of this long and laborious examination is, that of all the greek manuscripts of the catholic epistles now extant, of which more than an hundred have been quoted by name, independently of those which have been quoted in the aggregate, the passage has been discovered in only one: and that single solitary manuscript is not only at least as modern as the fifteenth century, but has a remarkable reading at 1 John v. 6, which was manifestly taken from the vulgate; and therefore has neither sufficient antiquity, nor sufficient integrity, to be entitled to a voice, in a question of sacred criticism. To remedy this deficiency, various attempts have been made, to shew that there existed *formerly* greek manuscripts, which contained the passage, though it is rejected in general by those, which are *now* extant. It is true, that in attempts of this kind there is little expectation of success: for the greek fathers, not only have never quoted the passage, even in their warmest disputes about the trinity, which they certainly would have done, if the passage had been known to them, but actually quote the sixth and eighth verses in succession, without the words *ἐν τῷ ἑξῆς ὁ Πατήρ ὁ Λόγος καὶ τὸ ἅγιον Πνεῦμα, καὶ ἔτσι οἱ τρεῖς ἐν ἑσσι. καὶ τρεῖς ἐσσι οἱ μαρτυρεῖς ἐν τῇ γῇ*. It is certain therefore, that this passage was not in *their* greek manuscripts. Nor was it contained in any of the greek manuscripts, from which the ancient versions were made, not excepting even the latin. It is totally unknown to the mss. of the old syriac version: it is wanting in the new syriac or philoxenian version, which was made in the beginning of the sixth century, and collated with greek mss. at Alexandria in the beginning of the seventh: it is wanting also in the arabic mss. as well of the

version printed in the Polyglots, as of that, which was published by Erpenius: it is wanting in the ethiopic, the coptic, and the sabbadic: it is wanting in the mss. of the armenian version, and in those of the flavonian or russian version: and lastly, it is wanting in the most ancient mss. even of the latin version.

To suppose therefore, that the passage ever existed in ancient greek manuscripts, is contrary to the rules of probability founded on actual experience. And what renders the supposition still more improbable, is that the origin of this passage may be clearly traced in the latin version. For though in the text of the most ancient latin manuscripts no traces are visible of 1 John v. 7, yet in some of them it is found added in the margin, or interlined by a later hand, but in various shapes, as a mystical interpretation of the spirit, the water, and the blood: hence in those latin manuscripts, which have the passage in the text, it appears sometimes in one form, sometimes in another: and, what is particularly to be noted, it is so far from having any fixed place, that in some mss. it is added before, in others after the eighth verse. Its origin therefore in the latin is not a matter of conjecture, but of historical fact.—Further, we know in what manner, and at what period, it was transplanted from the latin into the greek. In the year 1215 pope Innocent III. held a general council in the Lateran, in which was condemned a work of the abbot Joachim, who had written against Lombard, archbishop of Paris, on the subject of the trinity. In the acts of this council, which were written originally in latin, and are printed in Harduini Acta Conciliorum, tom. vii. p. 1—78, the two verses 1 John v. 7, 8, were quoted from the vulgate. These acts, with the quotations from the vulgate, were translated into greek, and sent to the greek churches, in the hope of promoting an union with the latin, which was one of the subjects of debate in this lateran council. About an hundred years after this period, the greeks likewise began to quote 1 John v. 7, and not till then, though the first epistle of St. John had been known to them full thirteen hundred years. The first greek writer, who has quoted it, is Manuel Calecas, whose attachment to the church of Rome was so great, that he accepted the order of St. Dominick, and adopted the tenets of the latin church, de processione spiritus sancti, in opposition to those maintained by the greek church. Calecas, who lived in the fourteenth century, is succeeded by Bryennius in the fifteenth, who was likewise so attached to the church of Rome, that he quotes 1 John v. 6, not with τὸ πνεῦμα ἐστὶν ἡ ἀλήθεια the reading of the greek mss., but with ὁ Χριστὸς ἐστὶν ἡ ἀλήθεια the reading of the latin, and omits the final clause of the eighth verse, in opposition likewise to the greek mss. and in conformity with only modern transcripts of the vulgate. Bryennius is succeeded by the writer of the Dublin ms. either in the same century, or in the beginning of the next: by the complutensian editors in the sixteenth century, by Peter Mogilas, a greek writer of the seventeenth century, and by the greeks in general of the present age. Nor must it be forgotten, that when the passage first appeared in greek, it presented itself under as many different shapes, as when it first made its appearance in the latin, which would hardly

hardly have happened, had it been derived from the autograph of St. John.

All hope therefore of shewing, even with the least colour of probability, that the words *ἐν τῷ ἑβραῖῳ ὁ πατήρ*. κ. τ. λ. ever existed in ancient greek mss. appears to be utterly extinguished. But as ardour in controversy increases, as the obstacles, which present themselves, are multiplied, and the rules of probability are generally discarded by those, who resolve, at all events, to maintain an opinion, which they have once embraced, it has been asserted in spite of all these discouragements, that there really existed greek mss. in the sixteenth century, which contained the passage, and that such mss. were used by Robert Stephens.

Stephens's celebrated edition of the greek Testament was published in 1550. It was a re-impression of the fifth edition of Erasmus's. In the margin, Stephens quotes various readings from the complutensian edition, and from fifteen greek manuscripts, eight of which were borrowed from the king's library at Paris; six were procured from various quarters, and one was collated in Italy. These sixteen copies he denotes, when he quotes various readings from them, by the greek numerals. The first number refers to the complutensian edition.

P. xx. Of his fifteen mss. Stephens quotes some in one part, some in another, but none throughout the whole New Testament; for greek mss. in general are not like printed editions, but contain commonly only parts of the New Testament. In the catholic epistles, Stephens has quoted only seven manuscripts: consequently, in these epistles, he collated only seven, for, if he had collated more, he of course would have quoted more. These seven he denotes by the numerals δ, ε, ζ, θ, ι, ια, ιγ, of which the four marked δ, ε, ζ, ι, were from the king's library, and the other three θ, ια, ιγ, were among the six, which he had procured elsewhere. At 1 John v. 7, the disputed passage stands thus in Stephens's text: *ἐν τῷ ἑβραῖῳ ὁ πατήρ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οἱ τρεῖς ἐν ἑσιν· καὶ τρεῖς ἐσιν οἱ μαρτυροῦντες ἐν τῇ γῇ*: which passage is worded exactly as it is in the fifth (not the third) edition of Erasmus, nor is any alteration made in the arrangement except that Erasmus has *ἅγιον* after *πνεῦμα*, but Robert Stephens before it. In the margin opposite to 1 John v. 7. Stephens has quoted the seven mss. just mentioned, with an obelus prefixed, which denotes that these seven mss. agreed in omitting certain words contained in his own text. The number of words omitted in the quoted mss. he determines by placing in his text an obelus before the first word, and a little crotchet, in the shape of a semicircle, and of the size of a comma, after the last word. At the place in question, the obelus is set before *ἐν*, which precedes *τῷ ἑβραῖῳ*, and the semicircle immediately after *ἑβραῖῳ*: so that by this notation the words *ἐν τῷ ἑβραῖῳ*, and not the whole passage, are represented as wanting in these seven manuscripts. But as compositors are not infallible, and marks of reference are frequently placed wrong through various accidents in printing, this edition of R. Stephens had not been published many years, when Lucas Brugensis suspected that Stephens's compositor had here made a mistake, and that he ought to have set the crotchet,

not after $\epsilon\gamma\alpha\upsilon\omega$ but after $\gamma\eta$, that is, after the last word of the controverted passage, and not after the third: for even in the sixteenth century it was well known, that the greek mss. in general omitted the whole passage, but no one either before or since the time of R. Stephens has ever seen a greek ms. which omitted the three first words only. This however was not admitted by the advocates of 1 John v. 7, who still quoted these seven mss. as authority, not indeed for the whole passage, but, what is of some importance in a case of necessity, for at least three quarters of it. About one hundred years after the time of Lucas Brugensis, Simon examined all the greek mss. in the library of the king of France, and found that not only $\epsilon\gamma\alpha\upsilon\omega$, but that all the following words, as far as $\epsilon\gamma\eta\gamma\eta$, were wanting in them all: and, as four out of the seven, which Stephens has quoted at 1 John v. 7, had been borrowed from this library, though Simon did not attempt to determine what particular four, he concluded that Stephens's representation at that passage was inaccurate. To evade this argument, the patrons of Stephens's semicircle had recourse to the hypothesis, that the eight mss. which, in the time of R. Stephens, belonged to the king's library, were no longer there, and even that they were no longer in existence: a position, which though wholly incapable of defence, is indispensably necessary for those, who maintain that the semicircle is set right, because the mss. which still exist, both in Paris and in other places, decide against them. From this untenable post they were driven a few years afterwards by Le Long, who in 1720 undertook to determine the particular eight mss. in the royal library, which had been used by Robert Stephens, and consequently four out of the seven, which are quoted at 1 John v. 7. These eight mss. he imperfectly described in the *Journal des Sçavans*, for june 1720; but he gave a more complete and more accurate account of them in the edition of his *Bibliotheca Sacra*, which was published in 1723, soon after the death of the author.

From this period Stephens's semicircle was abandoned to its fate: it dwindled gradually into oblivion, and no one entertained the smallest hope, that another effort would be made in its favour. Sed multa renascentur, quæ jam cecidere.—The rev. Mr. archdeacon Travis has engaged, after an interval of above fifty years, to restore it to its lost honours; has undertaken to prove that it is justly entitled to its place, and that they who assert the contrary "are false accusers." For this purpose, it was necessary before all things to shew that Le Long was mistaken, and that the eight mss. on which he had fixed, were not the eight which were used by Stephens. Accordingly the archdeacon took a journey to Paris, in the year 1791, in order to compare Stephens's quotations from the eight mss. which he had borrowed from the royal library, with the readings of those on which Le Long had fixed, as the eight which were used by Stephens. In this comparison he found, according to his own account, p. 261, that the quotations made by R. Stephens differed so frequently from the readings of Le Long's manuscripts, as to warrant the inference, that these were not the eight which Stephens had used.

One

One obstacle therefore to the opinion, that the semicircle was set right, being as Mr. Travis supposes, totally removed, he concludes that its right position admits no longer of a doubt.

During the interval between 1791 and 1794, in which year Mr. Travis's last edition of his Letters to Mr. Gibbon was published, Mr. Marsh discovered (and announced the discovery in a note, vol. II, p. 789, of his Translation of Michaelis) that the greek ms. marked K k. 6, 4, in the public library of the university of Cambridge, had been formerly in Paris, and was no other than that which Stephens had quoted by the mark γ , and consequently one of the seven mss. which are quoted in Stephens's edition of 1550 at 1 John v, 7. This ms. omits, not only $\iota \tau \eta \nu \alpha \gamma \alpha \nu$, but all the following words, including $\iota \tau \eta \gamma \eta$; and, since Stephens quotes all his seven mss. of the catholic epistles for the same omission, it follows, that, if one of them omitted the whole passage, the others did the same. Of the truth of this inference, Mr. Travis was aware; and therefore felt himself reduced to the necessity of giving up the opinion which he had espoused, or of proving that the ms. in the Cambridge library had no more been used by R. Stephens, than those, on which Le Long had fixed in the royal library in Paris. For this purpose he made an attack on the arguments which Mr. Marsh had produced in the above-mentioned note, in proof of the identity of the ms. K k. 6, 4, and Stephens's ms. γ .

The letters here published are intended as a vindication of that note from Mr. Travis's objection: they contain, likewise, many important documents in support of Mr. Marsh's opinion, in addition to those which he had before produced. The *first* letter states the several steps which led to the discovery of the identity of the mss. above-mentioned; the *second* replies to Mr. Travis's objections to the account given of this discovery; the *third* exhibits the proof of the premises, on which the opinion of the identity was grounded; and the *fourth* applies an algebraic theorem to these premises, and calculates the probability that the mss. in question are one and the same. The result of the computation is that the exact probability of the identity is as 93132 quintrillions + 257461 quadrillions + 542601 trillions + 562499 billions + 999999 millions + 999999 to unity; a conclusion, which Mr. Marsh very fairly calls a complete demonstration.

Our learned readers will easily perceive, that the documents, on which the author's proof depends, must be such as do not admit of abridgment; and will therefore excuse us, if we refer them to the work, for that complete satisfaction, which, we believe, every competent and impartial judge must receive from the perusal. In addition to the main proof of the point in dispute, other arguments and considerations are suggested in three subsequent letters: and a large appendix is subjoined, in which the accuracy of Mr. T.'s researches is fully canvassed, and several points, indirectly connected with the principal question, are minutely discussed. The whole is a masterpiece of criticism, which will not fail to confirm the writer's title to a station among the first scholars of the age. It will not be surprising, if the feeble rays of Mr.

Travis's dim taper should vanish, before the bright luminaries of a Marsh and a Porson. L. M. S.

ART. XVII. *The Rise of Mahomet, accounted for on natural and civil Principles.* By the late Nathan Alcock, M. D. in the Universities of Oxford and Leyden, Fellow of the Royal College of Physicians, and of the Royal Society, London; and in the former University many Years celebrated Praelector in Chemistry and Anatomy. 8vo. 38 Pages. Price 1s. 1 Sael. 1796.

UPON the obvious principle, that we should be cautious of ascribing to supernatural interposition that which may be accounted for on natural principles, the writer of this pamphlet undertakes to show, that the rise and propagation of the mahomedan religion may be explained from a combination of well known causes. After some introductory particulars, collected by the editor, the rev. T. Alcock, chiefly respecting the geography and ancient state of Arabia, and the birth and early life of Mohammed, Dr. A. briefly states Mohammed's chief doctrines and institutes. Upon these he remarks, that the prophet's prohibition of the use of wine was necessary among a people addicted to violent passion; that the doctrine of predestination, or fixed fate, had a tendency to inspire the people with enthusiastic courage, and probably operated powerfully on Mohammed himself; and that the notions, which he taught concerning a future state, were calculated to operate powerfully on the people, whom he wished to controul. The particular circumstances of the times, and the state of opinions among the jews, the christians, and the pagans, are shown to have concurred with the well contrived doctrine of Mohammed to produce extraordinary effects. The observations are judicious and sensible, but will not be thought to cast much new light on the subject by those, who are acquainted with Mr. Gibbon's account of the rise and progress of mahomedanism, in his History of the Decline and Fall of the Roman Empire.

ART. XVIII. *Five Discourses, containing certain Arguments for and against the Reception of Christianity by the ancient Jews and Greeks. Preached at Croydon, in Surry, by John Ireland, A. M. Vicar of the said Church. To which are subjoined, illustrative Notes.* 8vo. 168 Pages. Price 3s. 6d. Faulder. 1796.

THESE discourses must not be hastily thrown aside among the ordinary trash of common-place sermons. They are rather scholastic than popular, and have a considerable degree of originality in the plan, and of merit in the execution. The writer's design is, to give a view of the causes of the rejection of christianity by the ancient jews and greeks, contrasted with the arguments which ought to have commanded their belief.

In the first three discourses, which treat of the jewish rejection, it is ingeniously argued, that the jews, from the earliest times, had clear indications of the spiritual nature of the Messiah's kingdom, in their egyptian slavery, in their uninterrupted temporal degradation, in the theocratic form of their government, in the constant ascendancy of religion through the whole of their history, in their sacred institu-

tions, and in the continual interference of supernatural aid in their temporal concerns; and consequently, that their rejection of christianity is to be ascribed to other causes, which do not affect it's credit; particularly to their erroneous preconceptions of the future supremacy of their nation, and temporal sovereignty of their Messiah; a mistake which originated in the misinterpretation of their sacred writings, and to their habitual propensity towards idolatry, and reverence for traditional institutions—both incompatible with christianity.

In the *fourth* and *fifth* discourses, a similar plan is followed respecting the greeks. It is shown, that a revelation was offered them, which called upon them to contemplate it's divine economy; which allowed them to establish their conviction by previous inquiry; and which furnished them every necessary proof of it's divine original, adapted to their own conceptions and principles: notwithstanding which, through a reluctance to submit to the obedience required in the Gospel; through a dislike of the claim of christianity to an authority which excluded all other religions; from it's want of countenance and support from the civil powers; from their respect for a sect of philosophy equally hostile to all religions; and from a superstitious spirit, obstinately attached to the institutions of pagan worship, this revelation was rejected.

These topics are discussed with considerable novelty of thought, and in a manner very much the writer's own. The argument is illustrated and enforced by many pertinent quotations, which prove the author to be a man of respectable erudition. In justice to so ingenious a performance, we shall give a specimen from the discourse, in which the writer supposes the enlightened greek contemplating the miracles of the Gospel.

P. 106.—‘ Descended from a people equally distinguished by fiction and incredulity *, whose fancy had always carried them to the invention of the marvellous, and whose philosophy to its rejection, who fastidiously destroyed with one hand what they luxuriantly created with the other, what would so soon engage the attention of the greek to the Gospel as its miraculous economy ?

‘ However warm his imagination, the greek could mark out, with much circumspection, the limits of credibility and its contrary. Comparing the nature of events with the asserted concomitance of prodigies, he had learned to distinguish between the one and the other, and, in the conduct of his national writings, knew what to receive and what to refuse†. If we ask the principle of his discrimination, we find

* ————— Quicquid Græcia mendax

Audet in historia —————

Says Juvenal of the first of these propensities, sat. 10, 174.

Primum Graius Homo—exclaims Lucretius of him who gloried in establishing the second, lib. 1. 167.

† Dionysius Halicarnassensis reprobates Theopompus for mixing the images of prodigy with the narration of real events, *Εν οἷς ἔστι καὶ περὶ Σελήνης τῆς Φανίτος ἐν Μακεδονίᾳ καὶ τὰ περὶ τῆς δράκοντος, &c.* These he gives as some of the offences committed by that writer against the nature of history, *κατὰ τοὺς πραγματικὰς τοποὺς ἀμαρταν.* Ep. ad Pomp. c. 19. Strabo expressly condemns Herodotus and others who dis-
figured

And it in the incongruity which he discovers between the portent and its purpose. Seeing no just demand for supernatural power, he will not allow its needless interference, and, with critical exactness, confines to earthly agency the production of events, which, independently of extraneous assistance, it is well able to accomplish.

Coming to the Gospel with this opinion, and invited by it to accept the relation of its miracles, he will be satisfied concerning their sufficient reason, ere he believes; he will enquire into the worthiness of the object to be accomplished by them. If the object is in any respect inadequate to the miracles, he will reject them; but if it is of an importance fully answerable, if it is such as, from analogy, he supposes incapable of being effected without miracles, he must accept them; not indeed for their own sake, (for he well knows that abstracted miracles are impertinent) but for the sake of the reason that attends and justifies them. The order of things is here reversed, and he begins to believe with laudable precision, from the end to be accomplished. The miraculous narration which first meets his eye, comes last in the arrangement of his mind; and, though primarily and singly considered, it would deserve to be rejected, yet secondarily, and with relation to its purpose, it justly demands his assent.

ART. XIX. *The practical Efficacy of the Unitarian Doctrine considered; in a Series of Letters to the Reverend Andrew Fuller: occasioned by his Publication entitled The Calvinistic and Socinian Systems examined and compared as to their moral Tendency. To which is added the Second Edition of an Essay on the Grounds of Love to Christ.* By Joshua Toulmin, D. D. 12mo. 74 pages. Price 1s. 6d. Johnson. 1796.

In theological controversy, every question should be determined by its own proper evidence, without considering its probable tendency

figured history by their meretricious taste for splendid falsehoods, *ὡς περ ἡδυσμα τι τῷ λόγῳ τῆς τερατικῆς προσφερόντες*, lib. 17. p. 563. Thucydides is supposed to have intended a similar correction in certain celebrated words which contrast the solidity of his own production with the fugitive ornaments of preceding writers. Camerarii Proem. in Hist. Herod. And in other places he upbraids those to whom the sobriety of historic truth is too grievous a restraint, *οἱ ἀταλαιπώροι ἐν τῇ ζητήσει τῆς ἀληθείας*, and promises that his own representation of things shall be far removed from the licence of poetry, *ὅκ ὡς ποιεῖται ἱμνηκασί περι αὐτῶν*, Thucyd. Hist. lib. 1. c. 21. Ed. Duker. The extacy of Longinus knows to lower itself, while he recommends to his rhetorician, sect. 15. the *ἐμπράκτοι καὶ ἀαληθεῖς* in opposition to the machinery of the poets: and Aristotle represses even their wantonness, while he confronts their province with that of the historian, De Poet. c. 9. It would be superfluous to quote similar sentiments from the latins; but the argument of Cicero against the supposed interference of the Deity in a well-known instance, is so apposite to our reasoning, that we cannot but state it, *Nec Homerum audio, says he, qui Ganymedem a Diis raptum ait, ut Jovi pocula ministraret: non justa causa, cur Laomedonti tanta fieret injuria*, Tusc. Quest. lib. 1. He has a similar conclusion from the miraculous dream of the money-finder, De Divin. lib. 2. c. 65.

or actual consequences, of which it may not be easy to judge accurately. Every system has contrived some salvo for the security of good morals: even those which deny, that good works are the required condition of salvation, provide an obligation to morality in religious gratitude. Instead of directly refuting, in fair argument, the tenets of any sect; to endeavour to bring it into discredit, by insinuating that it is unfavourable to piety and morality, is an unfair, and invidious method of proceeding, which a good cause cannot require, and which will be of no service to a bad one.

Mr. Fuller's tract, to which this pamphlet is a reply, is an attack of this kind; rather calculated to raise a prejudice against the unitarian system, than to invalidate its principles. The publication, however, has attracted some degree of attention and approbation: and Dr. T., a dispassionate, but firm advocate for unitarianism, has thought it necessary to attempt to remove the odium, which he conceives to have been brought upon his sect by Mr. Fuller's treatise.

In order to establish the moral tendency of unitarian principles, Dr. T. reviews the history of the first propagation of christianity, contained in the Acts of the Apostles; and shows, by a series of pertinent quotations, and judicious illustrations, that it was the preaching of the simple unitarian doctrine, which first brought men to faith and repentance, and christianized the world. He finds no other doctrine in the discourses of the apostles, than that which in modern language is called unitarian; and, particularly, remarks in them an entire silence on the peculiar tenets of the athanasian and calvinistic systems. The opinions of the christian fathers, and the creeds of ancient churches are next examined, to show, that they have admitted the efficacy, and sufficiency by itself, of the unitarian principle, that Jesus was the Christ; and it is remarked, that even the church of England, which requires subscription to the trinitarian system from her ministers, is satisfied with the unitarian profession of the apostle's creed in those whom she admits into her communion by adult baptism. Sublime and fervent strains of devotion, it is further observed, are often to be found in the writings of divines of different persuasions, without being blended with their peculiar tenets.

P. 35.—‘These,’ says Dr. T., ‘are to me proofs, that the calvinistic system is not essential to devotion. I see the devotional spirit diffuse itself through pages, through treatises, where there is not a trace of that system. It lives and glows without it, and rises to a degree of fervor and spirituality equal to any compositions, where that system and the phraseology of it have mingled and incorporated themselves. Though it is not to be doubted, that many pious and worthy persons having been always accustomed to give vent to their devotional feelings in language and associations of this kind, are ready to conceive that separated from them, devotion would languish and die away. This is a mistake. This apprehension is the creature of habit, not of reason, or reflection, or fact.

‘Whatever opinion, you, sir, may entertain, or endeavour to give your reader, concerning the piety of socinians, numbers of them have been persons of eminent piety. To mention the living might be invidious and awkward. But I appeal to the memoirs of the dead; of Faustus Socinus himself, of the polish brethren, of Biddle, of Emlyn, of Hopkins, of Lardner, of Jebb, and of Price. If the number of
excellent

excellent characters should not be so great, as among other denominations; you are sensible that a cause of this is easily to be assigned; the number of focinians hath always, in the later ages of the church, born a small proportion to the number of trinitarians and calvinists; and the number of sincere, conscientious persons attentive to the cultivation of pious affections, hath born a small proportion to those, who have been nominal focinians or calvinists.*

Dr. T. has, in this passage, committed a mistake, in ranking Dr. Price among focinians; it is well known that, in his opinion concerning the person of Christ, the doctor was not a focinian, but an arian.

With respect to the unsuccessfulness of preaching, with which Mr. Fuller reproaches the unitarians, Dr. T. remarks, that this defect, as far as it actually exists, is not to be imputed to the nature of their discriminating principles, but, among other incidental causes, to the prejudices which are raised against them by the uncandid and invidious representations of other sects. The appellation of focinian the doctor rejects, as not exactly expressive of the unitarian system, and as, through a false association, a term of reproach. The assumption of the title of unitarian by trinitarians he thinks a contradictory assertion, that plurality and unity of person are the same. The charge of a resemblance, and tendency, of unitarianism to deism, Dr. T. treats as unjust and absurd. E. 45.

‘It implies,’ says he, ‘that to receive the divine mission of Jesus has a resemblance to considering him as a deceiver: that to take him as my master, the resurrection and the life, has a tendency to the rejection of him: that to learn of him is to deny him: that to profess to obey him resembles disobedience: and that to hope for the mercy of God in him will lead me to cast off this hope.’

‘It is a singular circumstance that a resemblance and affinity to deism, should be ascribed to the creed of those among whom have arisen the most able critics in the Scriptures, and the most eminent advocates for divine revelation. Socinus himself wrote a piece entitled, “An Argument for the authority of the Holy Scriptures;” which a bishop of the church of England, recommended to his clergy, as a valuable performance*: and which a divine of that church translated into english†. Lardner spent his life, and fortune, in part, in investigating and proving, “The Credibility of the Gospel.” Lowman, Forster, and Duchal, were Unitarians: so were Locke, and sir Isaac Newton. These two not only defended revelation, but studied and explained the Scriptures. The polish brethren are among the commentators of the first reputation. Among authors of the present day, no one hath written so much on the evidences of christianity, as hath Dr. Priestley.’

The tract is written with great perspicuity, candour, and good-sense. The annexed Essay, which corroborates the argument of the reply, was first published in the Theological Repository.

ART. XX. *A Preservative against the Infidelity and Uncharitableness of the Eighteenth Century: or Testimonies in behalf of Christian Candour*

* Bishop Smallbrooke’s Charge to the Clergy of the Diocese of St. David’s, 1728, p. 34.

† Mr. Edward Coombe.

and

and-Unity, by Divines of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters: To which is prefixed, an Essay on the Right of Private Judgment in Matters of Religion: The Whole being a Sequel to "The Sketch of the Denominations of the Christian World." By John Evans, A. M. 12mo. 240 pa. Pr. 2s. 6d. or on fine paper 3s. 6d. sewed. Symonds.

THOUGH we cannot think the editor of this compilation entitled to much praise either for the industry, or the ingenuity, which were requisite in collecting a series of similar passages from various authors on the same subject; yet, when we consider the laudable design with which the collection has been made, and the pleasing and beneficial impression which the perusal must make on ingenuous minds, we are inclined to applaud the undertaking. The design, as expressed in the editor's own words, is, 'to shew the avowed enemies, and to remind the bigoted professors of revelation, that wise and good men of all denominations have considered the right of private judgment in matters of religion to be the badge of protestantism, and have deemed the exercise of charity towards those, who differed from them, to be the ornament and glory of the christian profession. Christians of each denomination may in this volume have the pleasure of perusing passages from their favourite authors, and may be introduced to an acquaintance with other writers, in whom they may find more to admire, than sectarian bigotry would permit them to expect. Near fourscore different authors are here brought together to speak the same language, the language of moderation and charity. We shall mention a few of them.

Part I. *Divines of the Church of England*: Stillingfleet, Chillingworth, Hall, Tillotson, Whitby, Clark, Secker, Jortin, Wesley, Horne, &c.

Part II. *Divines of the Church of Scotland*: Campbell, Scougal, Leechman, Robertson, Macgill, Gerrard, Logan, &c.

Part III. *Divines among the Protestant Dissenters*: Doddridge, Baxter, Pierce, Watts, Benson, Chandler, Lardner, Price, Kippis, &c.

Mr. E. has confined himself to deceased writers. The compilation is introduced by an ingenious essay on the right of private judgment.

ART. XXI. *An Occasional Sermon preached in the Parish Church of Doncaster, on Sunday the 29th of May, 1796, by Thomas Deafon, A. B. Curate.* 4to. 20 pages. York, Todd; London, Baldwin. 1796.

THIS is a neatly written discourse on the superiour excellence of a mixed monarchy, particularly of the british constitution, above every other form of government, with a few oblique strokes, as usual, at french anarchy and impiety. The demolition of monarchy by Cromwell, and it's restoration in Charles II, are briefly noticed, but in terms which discover very defective notions of the rights of men and britons. Few readers, who recollect in what essential points the liberties of englishmen were infringed under the Stuarts, will agree with the author, that at the execution of Charles I 'liberty expired with an expiring king;' and that with the restoration liberty revived, and resumed her smiling aspect.

ART. XXII. *Daniel's Seventy Weeks. A Sermon preached at Sion-Chapel, on Sunday Afternoon, September 18, 1796, to the Jews.* By William

William Cooper. *Being his Second Address to that People.* 8vo. 32 pages. Price 6d. Chapman. 1796.

THIS sermon is a sequel to a discourse addressed to the jews, of which notice is taken in the 313th page of our present volume. It is drawn up in the same popular style, but is as deficient in critical or logical discussion, as it is abundant in enthusiastic declamation. The preacher takes more pains to repeat and inculcate the doctrines of calvinism, than to prove the accomplishment of the jewish prophecies in the person of Christ.

ART. XXIII. *The Use of the Law. A Sermon preached at Kensington Chapel, August 28, 1796.* By John Neal Lake, D. D. 8vo. 26 pa. Price 6d. Chapman. 1796.

THE moral law of God is the subject of this discourse. It's purport is to show, upon the calvinistic system, that, though justification is by faith without works, yet the law is useful as a mean of convincing men of sin, and bringing them to Christ, and as a preservative from sin, and a rule of life. The technical language of this discourse may render it obscure to those who are not conversant in polemic theology; but it will not be, on that account, less acceptable to that class of christians, by whom discourses of this kind are commonly read. The profit arising from the sale is to be appropriated to the use of the missionary society.

ART. XXIV. *A Sermon preached at the Assizes holden at Wisbech, before Edward Gwillim, Esq. Chief Justice of the Isle of Ely, the 28th of July, 1796.* By James Nalsmith, M. A. Rector of Leverington. 8vo. 16 pages. Price 1s. Cadell and Davies.

A VERY short and superficial discourse, which requires no animadversion, and is entitled to little praise. After performing it's duty from the pulpit, had it been consigned to peaceable repose in the preacher's study, the world would have suffered no material loss. The topics are, the affinity between religion and government, and the sacred obligation of an oath.

M. D.

NOVELS.

ART. XXV. *Man as he is. A Novel in Four Volumes.* By the Author of *Hermesprong*. About 940 pages. Price 12s. sewed. Lane. 1796.

FROM the number of novels which yearly are brought forth, the spawn of idleness, the inconsiderate are apt to conclude, that a novel is one of the lowest order of literary productions; though a very different estimation seems to be suggested by the small number of good ones which appear.

The author of *Man as he is*, one of the favoured few destined to throw a lustre on the novelist's character, displays richness of mind, and acquired knowledge, blended with such felicity of association, that he starts from the crowd of competitors with easy gaiety, and curveting and frisking attains the goal.

But

But let us not be misunderstood, we mean merely to say, that the good humoured satire, and amiable playfulness exhibited in these volumes, prevent strength of mind, and soundness of thinking, from always appearing as the predominant features. The mode of instruction here adopted is indeed so graceful, that few people of sensibility, we suppose, can read this work without wishing to know more of a writer who thus steals on their affections.

But, in praising this novel, the history of a man of fashion, it is not so much the story, as the manner in which it is told, that interested us so warmly. It is rather a bundle of finely imagined incidents than a regular plot, which should open as we advance; and the conclusion is wrought up with so little art, as to call for censure, when it is evident, that the author could have executed it in a style much superiour, would he have taken the trouble.

The taste and judgment, conspicuous in the delineation of many of the characters, merits emphatic praise, because many original touches mark their individuality, not in the least bordering on caricature; the vulgar mode of securing attention. Neither a monotony of phrase easily retained by the memory, nor a singularity of behaviour, only amusing because singularly ridiculous, is here laboriously adopted, because the author could do something better—seize the discriminating shades of nature.

We wish to notice, with peculiar approbation, the characters of Mr. Mowbray, lady Ann Brixworth, Mr. Bardoc, Mr. Lindsay, and miss Carlill.

The language does justice to the sentiments, and the dialogues are pointed. We shall select one, as independent as any of the story.

P. 230.—‘ I believe it is just as possible for english gentlemen to meet over a bottle without canvassing affairs of government, as for english ladies—or any ladies—to meet over a tea-table without canvassing fashions or reputations. Amongst other refractory matters, soluble only in wine, our company set seriously to work to decide upon the quantum of good or of evil produced in England by parties.

‘ Parties—according to Mr. Holford—were the bane of all government, which, to be strong and vigorous, ought to go on in a smooth, free, uninterrupted course; and best of all, when governed by a single will; for Mr. Holford was a sound tory, and would have been a jacobite, if that sect of idolaters had not vanished from amongst us for want of a deity. Mr. Holford said all that was to be said on that side the question, and was plyed with counter arguments by Mr. Ward, who not only thought parties useful in a state, but deviated from his subject to prove that kings—an individual here and there excepted—were a breed pernicious to man, and which mankind ought to extinguish or to muzzle.

‘ Irreverence to kings was blasphemy, in the opinion of Mr. Holford. His eyes sparkled with holy rage, and was scarce to be restrained by good manners from anathematizing the wretch who could maintain such opinions. The argument went into abuse, and very much into diffusion. Mr. Lindsay heard all with the calm tranquillity of a philosopher. Sir George enjoyed the controversy; and if
he

he spoke, it was with the mischievous view of animating the combatants.

“Not so the stranger; he cared little indeed for the argument, but much for the peace of this small society. Twice he called to order, without effect; the third time with a voice and look that seemed to say, I will be heard, he said, “Gentlemen—anger may breed contention, but cannot be productive of wisdom. A little reflection will convince you, that you are wasting words, and giving good sense to be scattered by the winds of heaven. What! has experience so little taught mankind the road to truth, that men will still seek it by ways in which it is not to be found. Things not known, are to be sought for by the medium of things that are known; this is an axiom not less true in politics than in mathematics; but gentlemen—where are your data?”

“Sir George and Mr. Lindsay, struck with the stranger’s good sense as well as his manner, applauded what he had just said; Mr. Holford and Mr. Ward were reduced to silence, more by the commanding emphasis with which the gentleman spoke, than by his axiom.

“It is,” continued he, “a rule in well ordered societies, that every person should say what he chuses without interruption; and this rule preserves decorum, and may gain attention; without it, gentlemen are too apt to attend to no ideas but their own. In such a case, Michael the archangel might speak, and speak in vain. Every man expects to be heard; every man then should be ready to hear.

“It is to be observed, gentlemen,” continued the stranger, “that a good argument is nothing but a series of antecedents and consequents, of propositions, proofs, and deductions; the conclusions ought to be taken from the premises strictly, but perspicuously. I hope I have the honour of your assent to these particulars.”

All bowed and were silent except Sir George, whose curiosity being highly raised by this exordium, said, “Certainly, sir; and I wish a gentleman who knows so well to give the precept, would also give the example.”

“If,” said the gentleman, “you will accept a feeble specimen of what may be done by your superior powers rightly directed, I will endeavour to satisfy you.” They bowed assent.

“Government,” the stranger proceeded, “whether of divine or human ordinance, has for its end the good of mankind.

“Man is carried by instinct, or something as strong as instinct, to the gratification of his appetites, and to the indulgence of his passions.

“Kings are men.

“When the love of power becomes a passion—and when does it not become a passion in kings? it seeks its own enlargement.

“Power may be directed to the increase of the general welfare; it may also be directed to its injury.

“If ten kings stretch it to the injury of mankind, for one who uses it for their benefit—and I fear the history of mankind will not lead us to deny the proposition—the reason for restraining it is ten times as great, as the reason for leaving it unlimited.

“Therefore

"Therefore it ought to be restrained. This argument being directed against Mr. Holford's principle position, I attend his reply."

"Mr. Holford declined to answer—for says he, "Though perhaps I might find matter, I cannot, for want of practice, dispose of it by logical arrangement."

"May I be permitted," the stranger asked, "without offence, to endeavour it, as far as I have this day heard your argument."

"Mr. Holford nodded an ungracious assent.

"Since," continued the speaker, "the powers that be, are ordained of God; government is of divine authority.

"Kings are therefore the delegates of heaven, and how can it be supposed that delegates of heaven can abuse their power?"

"If men are ever unfortunate enough to think they do, it ought to be considered as permitted by heaven, and therefore a chastisement for the sins of a people:

"In such a case, resistance would be impious. We ought to bow down our heads before the Lord, and before his anointed."

"This was said with so imposing a tone of gravity and importance, that Mr. Holford cried out exultingly, "Yes, certainly, these are my elements, as I may call them; these are my fundamental propositions, and I think they will not be easily refuted."

"They may be denied, however," Mr. Ward answered.

"Any thing may be denied, sir," said Mr. Holford; "a man may deny the incarnation."

"That he may indeed," replied Mr. Ward. "Let us however return to our subject. I flatly and positively deny that kings are delegates of heaven."

"We must prove it then," said the stranger, with his accustomed gravity. "God governs the world; then all the active powers in it are his ministers. Kings are active powers. Then Kings are his ministers."

"I deny that he governs the world in any such sense," said Ward.

"As we go on," said the stranger, "we must give up the argument for want of data on which we can build. Let us try again.

"God made the world, and all things in it." The speaker looked at Mr. Ward for his assent, who not answering, he added, "for the use of man."

"With that addition," replied the apothecary, "I deny the proposition."

"If so," resumed the stranger, "I must turn you over to the clergy; for," continued he, smiling, "when I think upon gnats, locusts, and mosquitoes, I dare not enter upon the proof."

"Mr. Holford at this conclusion, happened to be in the midst of a pipe, sucked in the grateful perfume with double avidity; probably hoping amidst his other inspirations, a small blast of the spirit. As it was rather too long in coming, sir George asked the stranger, if he thought the question concerning parties was capable of logical decision?"

"One might reason upon it," said the stranger, looking at the apothecary with complacency, "if the gentlemen of the faculty would not deny us our data thus:

" Laws are necessary for man, and require certain individuals to execute them.

" Generally—man will not take a trouble without expectation of any emolument. There are emoluments of ambition, of vanity, of pride, of revenge, as well as of avarice.

" Generally—for I would not absolutely deny the existence of pure patriotism, though I consider it as a rare virtue—contention for office, is a contention of these and other similar passions.

" Generally—the servants of the crown are desirous to preserve their emoluments; whilst they have upon their right hand and upon their left, those who desire to obtain them for themselves.

" In every proposition that comes from the part of government, their odds are to lay, that the ostensible is not the sole, and seldom the principle motive. That there is some cabal to gratify, some concealed interest to promote, some crooked politics which shun the face of day.

" The eye of the people is not that of a Lynx. The keen eye of opposition is alone competent to see the barbed hook, which too often lies concealed under the splendid baits of government. So far parties are good.

" If all were fair on the part of administration, still, disquisition is necessary for finding the good or the evil of an unknown object; and party is necessary for disquisition. Parties then are generally good."

" It is true, that neither the antecedents or the consequents in these arguments, were indebted to their author for precision; but the mode was new, and as none of the gentlemen seemed disposed to follow it, sir George, after a compliment paid to the stranger, adroitly changed the subject.

" After many diffusive turns and changes, in which the stranger took little share, the conversation fell upon the manners and morals of the age. Many good things were said which have been said before, and others not so good, and none deserving repetition.

" After disputing long with little hope of concordance, the stranger was requested to give his opinion.

" We have," said he, " corrected many faults, and we have brought many into more general existence. The manly manners of our more immediate ancestors, we have exchanged for the manners of women. We have gained in gentleness and humanity; we have lost in firmness of nerve, and strength of constitution. The vices of our more remote ancestors were great and ferocious; ours are of softer temperament, but more diffused. In point of quantity, their follies bore but a small proportion to our frivolities; in short, we have lost tobacco; but we have made it up to the revenue in pomades, in essences, and in hair-powder."

" This conclusion, seeming to descend into the bathos, drew a general smile from the company.

" But what shall I say," continued the stranger, his eyes sparkled with superior animation: " what shall I say of our women? heavens! what pen or tongue can enumerate the evils which arise from our connexions, our matrimonial connexions with this frail and feeble sex? which of our corruptions may we not trace to their vanities?"

It

It is with pleasure we inform our readers, that the author has published another work, entitled, *Man as he is not*, which we shall very soon notice.

ART. XXVI. *The Monk: a Romance*. By M. G. Lewis, Esq. M.P. In Three Volumes. 12mo. The second Edition. 12mo. 333 pages. Price 9s. sewed. Bell. 1796.

IN the preface to this romance, which displays no common powers, the author points out the interesting tale* which he has chosen to amplify and alter.

The original has great dramatic merit; and the purport of it may be told in a few words. The devil, fearful of the effect the famed sanctity of a well-known hermit might produce, determines to discover his vulnerable part, and convince him, and the world, that he was not quite so impeccable as he thought himself. The devil then had all his wits about him—the temptation was a beautiful woman. Had father Anthony been thus attacked, instead of being assailed by winged monsters, and “chimeras dire,” the saint, most probably, would not so cheaply have earned his canonization.

Making a more finished picture of this bold sketch of the downfall of spiritual pride, the author of the *Monk* has introduced some scenes to mark the progress of passion very happily imagined: particularly in the first volume. Still we do not entirely approve of one alteration, the calling up a spirit from Hell to borrow a female shape, though the gradual discovery of Matilda's sex and person (the evil spirit,) is very finely conceived, and truly picturesque; indeed the whole temptation is so artfully contrived, that a man, it should seem, were he made as other men are, would deserve to be damned who could resist even devilish spells, conducted with such address, and assuming such a heavenly form.

The author has deviated in another instance, and we think, still more injudiciously, from the simplicity of the original, by incorporating a tale not indispensably connected with it; and the transitions from one to the other, when warmed by either, weakens the main interest. The story of the *Monk* is certainly the warp of the plot, and it is a pity that another should be wove across it of a different texture, to divide the attention.

Besides, two catastrophes have always a bad effect, splitting the interest; for, in spite of what is termed poetical justice, the imagination, constrained to rest on the unfortunate one, as on an unfinished tale, is employed in making various conjectures. Ambrosio, the monk, it is true dies; but fancy follows him to Hell, and wishes to see him meet the treacherous Matilda in her proper person, and hear his bitter upbraidings. The monk, in fact, inspires sympathy, because foiled by more than mortal weapons; yet nothing was done by Matilda, which could not have been achieved by female wiles—the monk's pride was the arch devil that betrayed him.

The style is formed, and unaffected, though many of the sentiments and descriptions reminded us of the youth of the author †;

* Santon Barfisa.

† He informs us, in the preface, that he had not reached twenty.

but the language and manners of the personages are not sufficiently gothic in their colouring, to agree with the superstitious scenery, borrowed from those times. They want the sombre cast of ignorance, which renders credulity probable: still the author deserves praise for not attempting to account for supernatural appearances in a natural way. After being awakened to wonder by the rumbling of a mountain, the reader has an unpleasant sensation of being tricked, similar to the discovery of a slight of hand, when he perceives only a mouse creep out.

A specimen from a story of this kind, would scarcely do it justice.

ART. XXVII. *Albert de Nordenschild: or the Modern Alcibiades. A Novel translated from the German. In Two Volumes. 12mo. 658 pages. Price 7s. sewed. Robisons. 1794.*

AN interesting warmth of imagination, and truth of passion, appear in this translation, which seems to characterize german works of fancy, at the very period when the romantic rants of false refinement, in the majority of the modern novels of France and England; only excite a restless curiosity, which fatigues the head, without touching the heart.

In some of the scenes, here portrayed, that insinuating simplicity of character is conspicuous, which could not be delineated by a writer of ordinary talents; but the resemblance to the grecian hero is not sufficiently striking to justify the comparison assumed by the title.

Many of the incidents are well conceived; and a succession of them occur to secure attention, though the interest sometime flags, or rather, is weakened, by the introduction of too many characters, and the lapse of time: still the author seems to fail, more from carelessness and haste, than want of power.

ART. XXVIII. *Clarentine. A Novel. In Three Volumes. 12mo. 874 pages. Price 10s. 6d. sewed. Robinsons. 1796.*

THE good sense and humour scattered through these volumes make us lament their prolixity; yet we recommend them to the perusal of our young female readers, whose patience is not as often put to the proof, in this way, as that of poor reviewers, condemned to read though dulness, perched on their eye-lids, invites to sleep or forgetfulness.

The character of Clarentine is amiable, and her conduct exactly proper, according to established rules. The story is made up of perplexities, and will afford harmless amusement, conveyed in an easy style. It seems, indeed, to be an imitation of Evelina in water-colours.

M.

MEDICINE.

ART. XXIX. *Medical Histories and Reflections. Volume Second. By John Ferriar, M. D. &c. 8vo. 263 pages. Price 5s. in boards. Manchester, Nicholson and Co.; London, Cadell and Davies. 1795.*

In

In reviewing the first volume of *Medical Histories and Reflections* *; we pointed out the utility and importance of the method of inquiry which doctor F. had pursued. In the present, which we are told contains 'the fruits of two years additional labour,' the same plan of strict inductive reasoning has been continued; and we have no hesitation in recommending it to the attention of the medical reader as comprising much useful and interesting information.

On the first subject of inquiry, 'the conversion of diseases,' the doctor presents us with many useful observations. He sets out by remarking, that 'a disease is said to be converted, when new symptoms arise in its progress, which require a different designation, and which either put a period to the original disorder, or combining with it, alter the physician's views respecting the prognostics, or the method of cure. The conversion of intermittents into continued fevers or obstructions of the viscera; of hæmoptœ into phthisis; of jaundice into dropsy,' &c., he considers as instances of this sort.

The whole of the cases of this kind are arranged under the following heads:

P. 4. 'I. The supervening disease may be produced by the remote causes of the original disorder; in this case, the action of those causes, after producing its first effect, is prolonged so as to excite a new train of symptoms. II. The supervening disease may arise from the excess, or combination of the symptoms of the original complaint. III. The state of the habit, produced by the first disease, may give rise to a new disorder. IV. Conversions may happen, from the imprudent suppression of habitual diseases. Anomalous cases may occur from the coincidence of independent diseases, or from the mixture of two or more of these sources of conversion.'

Under the first head we find conversions from the application of certain remote causes of fever, and the presence of irritating matters in the alimentary canal.

On hysterical conversions we have some judicious remarks, though the author candidly confesses, that the laws by which they are regulated are very imperfectly understood.

P. 13. 'When the hysteric disposition is set in motion, it is not uncommon to find many of the different viscera attacked by it in turns, and the diseases peculiar to each counterfeited with much exactness. I have seen symptoms of paralysis, jaundice, palpitation, and nephritis, succeed each other rapidly in the same patient, while some of the characteristic marks of hysteria have been discernible, and where the unity of the disease was proved, by the disappearance of all menacing affections, on the approach of regular fits. In one case, the bowels were attacked, and the symptoms of enteritis were so precisely imitated, as to give much alarm for the patient's safety. I suspected the real nature of the disease, from observing that the pulse was soft and full, that the evacuations were natural, and that her spirits were agitated, even to involuntary emotions, by slight causes. This case terminated successfully, on the accession of clear hysteric symptoms.'

* Vide *Analyt. Rev.* vol. xiii.

The second head comprehends such a variety of causes, that the doctor has chiefly confined himself to instances which have fallen under his own observation. This part of the paper is very interesting, but we can only spare room for inserting a few of the remarks on the symptoms of dyspepsia.

P. 27. 'Another symptom of dyspepsia, frequently deceives even experienced practitioners; this is, a pain in the right side, in the region of the liver, commonly fixed, but sometimes shooting back towards the spine. With this, there is often a slight, but permanent yellow suffusion of the eyes and countenance, great anxiety, frequent distention of the abdomen, and before the returns or exacerbations of pain, the urine is of a bright green colour. The tongue and lips grow dry, and are divided by fissures; the former is covered by a rough bilious crust, and the legs swell slightly in the evening. The pain in the side is sometimes very severe, and is then attended with pain on the top of the right shoulder. These symptoms altogether, give such strong suspicion of an hepatic affection, that it is not to be wondered, if we find cases of this kind too readily treated as such. From careful observation, however, particularly in my own case, when I suffered this complaint several years ago, I have no doubt, that all these symptoms may be produced by acidity in the stomach, and a spasmodic affection of the duodenum, without any organic lesion of the liver. The distinction is, that the pain may be felt to change its place a little, on the expulsion of wind. The pulse likewise is soft, though very irregular. The secretion of mucus from the schneiderian membrane is interrupted, and sometimes nearly ceases, though the patient feels a frequent inclination to discharge it. He is generally, but not obstinately, costive, and subject to torpor, and nervous oppression. A slight inflammation of the fauces also attends this disorder, returning once in eight or ten days,

'The method which I have found most successful in this disorder, is to give repeated small doses of the tinctura aloëtica, so as to keep the body rather loose, to use daily exercise on horseback, and to reside in the country, or at least, to avoid sleeping in a town.'

In conversions of this class the author observes, that the prognostics must vary 'according to the seat and degree of the supervening disease, and its favourable or unfavourable action upon the original disorder.'

The practical reflections contained in the third division are also of considerable utility. Glandular suppurations in cases of fever are certainly not always critical; therefore the doctor is right in advising a continuance of the remedies which have a tendency to remove the original disorder.

Congestion in the system of the *vena portarum* does not appear to us a sufficient cause of the frequent conversions of typhus to dropsy at particular seasons.

P. 36. 'Such is the tendency to congestion, in typhus, that patients often discharge considerable quantities of blood, by the mouth, nose, bladder, or anus, without much injury. I have known a person, in the second week of a confirmed typhus, when there was great prostration of strength, delirium, and a very feeble pulse, discharge

discharge near a pint of pure blood by stool, in the course of one night, with evident relief. The common theory, which supposes a dissolved state of the blood, in what are called *putrid* disorders, could not have place in this instance, for none of the usual appearances of putrescency were present. These facts seem to shew, that when local inflammation attends typhus, *topical* bleeding, at least, may be very freely used.'

We have no doubt of the justness of these facts, or the propriety of the practice in some cases; but we think it should be *cautiously* employed.

On the fourth head the remarks of the author are more extended. Many curious and important facts are here presented to the consideration of the practitioner. The subject of this paper, though it has been touched upon by the ancients, is in many respects new and certainly important to the interests of medical knowledge. The inquiries of the more ancient medical writers on this point are by no means satisfactory; they convey but a scanty portion of that kind of information which is useful to the practical physician: the views of doctor F. are, however, more interesting, and have a much more practical tendency; though what he has here accomplished amounts to little more than an outline. The undertaking must require much labour and extensive practical research, more perhaps than falls to the lot of one practitioner, to render it in any degree complete.

The nature of insanity is an inquiry probably still more difficult than that of the conversion of diseases.

P. 83. 'The philosophical consideration of the causes and symptoms of this disease,' says our author, 'involves the most intricate operations of intellect, and the ideas of them obtained by the most patient and laborious attention, require talents far beyond the usual standard of merit, for their expression. Those who would gain a knowledge of the symptoms of madness from books, more particular than that afforded by Aretæus, must consult Shakespear and Richardson; as the greek physician learned the signs of love from the verses of Sappho. From a want of that exquisite discernment in the traces of character, which rather qualifies a man for the composition of poetry or romance, than for pathological discussion, some medical writers have limited their arrangement of mental disorders too narrowly, while others have extended the empire of insanity to so many transitory excesses of passion, as to share with Damascippus in the ridicule of supporting the old stoical paradox.'

In order to form a comprehensive view of the disease, the doctor thinks 'it will be necessary for those accustomed to see insane persons, to communicate the result of their observations simply, according to the impression they receive, without referring to a system, or hoping for one.' Frequent inspection of dead bodies must also be had recourse to. On these grounds the author has presented us with the few detached facts that are contained in the present paper.

False perception, and consequently confusion of ideas, is always, according to the opinion of our author, a leading circumstance in cases of mania.

P. 85. 'As far as I could ever learn from maniacs,' says he, 'surrounding objects appear to them to be on fire, at the beginning of
their

their disorder; and like wild animals, they are sometimes disagreeably affected by particular colours, which excite their indignation to a violent degree. In consequence of these sensations, added to their own hurry and confusion of thought, they are by turns timid and outrageous. When a lunatic attempts to strike, it is generally by surprise, or when he expects no resistance; a determined opposition disarms him:

“ Man but a rush against Othello’s breast
“ And he retires.”—

The contrary state to that of ‘ false perception is an intensity of idea;’ this constitutes melancholy.

P. 90. ‘ There is a case,’ says the doctor, ‘ in which melancholics appear to have false perceptions, but I think it resolvable into intensity. This is when such patients accuse themselves of murder, or some other enormous crime, which they have not committed. This may happen in two ways: 1. Many cases of insanity consist of a mixture of mania and melancholy, in their commencement; in this state of the disease visions are common, which are referred to the prevalent ideas in the patient’s mind, and are remembered as real occurrences, when pure melancholy has predominated. 2. Even in cases purely melancholic, the patient may mistake a dream for a real event.’

The anatomical examinations of doctor F. seem to have been attended with nearly the same results as those of other inquirers in the same way; they merely showed that congestion in the brain and effusions of water into the ventricles had taken place.

The doctor has constantly found, that all degrees of insanity, which affect the temper more than the understanding, are obstinate.

The causes of insanity that have been most frequently noticed by our author, are ‘ hard drinking, (P. 93.) accompanied with watching; pride; disappointment; the anguish arising from calumny; sudden terror; false opinions respecting religion; and anxiety in trade. These operate chiefly on men.—From the peculiar situation of the other sex, their minds are sometimes deranged by the restraint or misdirection of passions, which were bestowed to constitute their happiness.’

On the use of some particular remedies in mania, the author’s remarks are in general judicious and correct.

The repetition of vomits, and the use of antimonial preparations in nauseating doses, he thinks proper. ‘ The uneasy sensations which they excite seem to recal the patient’s attention to a regular train.’ In melancholics, however, ‘ the addition of these depressing ideas would only increase the disease, by furnishing an opportunity for some new fancies.’ A single emetic may here be of service, but it ought not to be repeated, without being particularly indicated.

We cannot pass over the author’s observations on bleeding.

P. 97. ‘ In maniacs, who are young and plethoric, whose eyes are turgid or inflamed, who pass the night without sleep, and whose pulse is quick and full, general blood-letting ought to precede the use of emetics. A lady of a full habit, who was seized with maniacal symptoms after a slight fit of cholera, was restored to her senses by a single,

a single, copious bleeding. But the repetition of this remedy is nice and difficult, as it is seldom capable of removing the disease, without the conjunction of other methods, and as an extraordinary loss of blood may precipitate the patient into an irrecoverable state. I have seen maniacs bled till they became melancholy, and melancholics, by repeated venæsection, reduced to despair. It is only in case of evident congestion, with an apoplectic tendency, that the repetition of bleeding can be reckoned admissible. I have, indeed, twice known maniacal paroxysms removed by a single bleeding, but they were both recent cases, and in one a relapse soon followed; in the other, there was a conversion to palsy, and afterwards to apoplexy. There is always reason to suppose congestion in mania, after fevers; but when congestion happens in habits much reduced by the previous disease, general evacuations must be very cautiously employed.*

In most cases of insanity purgatives are useful when moderately given. The results of our author's trials with calomel, though not very favourable, would seem to warrant further attempts. In some recent cases of mania, doctor F. has employed emetic tartar in nauseating and vomiting doses, and followed it up by the exhibition of small doses of calomel, till the gums became sore; then throwing in the bark. This plan, he says, has answered very well in mixed cases of mania and melancholy, in mania arising in weak habits without symptoms of congestion or of oppression of the brain.

The reflections of our author, on the management of the mind, and on the system of discipline necessary in these disorders, are equally judicious and humane.

The observations on the 'remedies of dropsy' seem in some measure to confirm the author's former conclusions on the same subject.

We are here presented with a view of his hospital practice in dropsy, mixed with some private cases, since the publication of his former volume. The conclusions which he appears to aim at are; 'what remedies deserve a preference on the first trial; how long the exhibition of any single medicine may be continued, when signs of recovery do not appear from its use; and in what manner hydragogues may be intermixed with the greatest prospect of success.'

P. 115.—'These are rules which books do not teach us at present: Dr. Cullen has even declined the task of specifying diuretics, in his *first lines*, because he finds no reasons for choosing among them in practical authors. The want of discrimination in this matter, is a defect which every young practitioner must feel strongly, and which can be but slowly supplied; for the majority of dropical disorders are inevitably fatal, and the palliative practice which incurable cases require, is not very instructive.'

After pointing out the advantages of cream of tartar over the other remedies employed in dropsy, and noticing the little success which has attended the use of the *digitalis*, the doctor compares the results of all the cases related both in the former and the present volume.

P. 162.—'Cream of tartar has been given in forty-three cases; of these, thirty-three have recovered*; nine have died; three have been relieved.

* * Three patients, marked as convalescents in the former volume, were completely cured. 'Digi-

‘ Digitalis has been given in twenty-nine cases, of which eleven were cured; seven died; two were relieved; nine were not relieved.

‘ The tonic pills have been given in twelve cases, of which six were cured; three died; two were greatly relieved; another received no benefit.

‘ The bark, with tincture of cantharides, cured four cases of dropsy from conversion, and relieved *Ramsden* more than any other remedy had done.

‘ The cases of *Coxe*, and *Mary Smith*, afford two rare instances of the beneficial effects of mercurial friction, joined with a diuretic, in dropsy of the ovarium.

‘ The other remedies were given in too small a number of cases, to justify any general conclusion.

‘ It appears evidently, from this comparison, that the greatest proportion of cures, out of an hundred and three cases, has been incontestably effected by cream of tartar.

‘ That digitalis has produced a smaller number of cures, in proportion, than any other medicine employed.

‘ That it is useful, in some habits, to exchange the employment of cream of tartar, for that of digitalis; or perhaps more frequently to unite their action, by exhibiting digitalis in the evening, when the purgative operation of cream of tartar, for the day, is exhausted.

‘ That the employment, and especially the repetition of tapping, tends to accelerate the subsequent accumulation in ascites.

‘ That in exhausted dropical habits, where there is no permanent obstruction of the viscera, or where such an obstruction has been removed by other remedies, tonics may be advantageously joined with stimulating diuretics.

‘ That the free, and long-continued use of mercury, sometimes brings on depression of strength, and irritability of the bowels, from which it is difficult to recover the patient.

‘ Lastly, that when diuretics act successfully, they in most cases operate early. Hence the advantage of exchanging diuretics, at the beginning of the disease. It appears, likewise, from some of these cases, that the employment of a diuretic, which had failed at the commencement, may be resumed at a subsequent period of the disorder, with success.’

The power of cream of tartar in removing hydrothorax, as shown by the cases which have been described in the different volumes, the author thinks supports the opinion of some writers, that the dropsy of the chest is not of a very intractable kind.

The chief inconvenience that the doctor has met with in employing this remedy is, that it soon loses its purgative effect in some habits, and consequently is required in such large doses as offend the stomach. This, he however supposes, might be obviated by the addition of a little gamboge.

The experience of our author also disproves an idea formerly entertained, that the occurrence of diarrhoea checks the flow of urine in dropical cases.

The result of the whole of his observations on these diseases is:

P. 170.—‘ That slow and gentle methods of treatment ought to be instituted, in all cases of dropsy in which the general habit is affected, either by visceral obstructions, or by the length of the disease. That from the junction of cream of tartar with digitalis, interposing purgatives occasionally, much may be hoped; and that mercury should be considered as a resource, only after the failure of milder remedies, which produce a less sudden, and less permanent impression on the constitution.’

The reflections on the means of preventing fevers in great towns are deserving of the attention of the magistrate, and those engaged in the business of police. The causes that are here pointed out are, without doubt, the principal sources whence the contagion of fevers has its origin; there are, however, probably some others, which tend to disseminate and render it more extensively mischievous.

The sensible hints and judicious plan for removing the fatal ravages of disease among the poor, which are contained in this paper, were, we understand, presented in a separate publication, to ‘ a committee appointed for regulating the police of the towns of Manchester and Salford;’ but they do not appear to have been acted upon in such a manner as to produce the beneficial consequences which might reasonably have been expected from them. The following is part of the plan suggested by the author:

P. 202.—‘ The only method by which the poor could be provided with clean and healthy habitations, is the erection of public lodging-houses, on the plan of barracks, or caravanferas. Great numbers of the labouring poor, who are tempted, by the prospect of large wages, to flock into the principal manufacturing towns, become diseased, by getting into dirty, infected houses on their arrival. Others, from want of connections, waste their small stock of money, without procuring employment, and sink under the pressure of want and despair. If those unfortunate persons had access, on their first arrival, to a public institution, where they could be lodged in clean, airy rooms, and where their residence would quickly become known, they would be saved, at once, from the danger of disease, and the hazard of ruinous idleness. The number of such victims, sacrificed to the present abuses, is incredible. Encouraged by the committee, a nicer regard to cleanliness might be introduced among the poor, they might, particularly, be induced to use the warm or cold bath, according to circumstances, a practice that would prevent many fevers, rheumatic and cutaneous disorders, and would promote an alertness and cheerfulness of mind, which would even improve them as workmen.’

On a subject of such importance, we could have wished to have been more full, if the limits of our Review would have permitted; but as this is not the case, we must refer the reader to the paper itself, in which he will find the matter handled in an useful and judicious manner.

In a paper ‘ on the dilatation of the heart’ in his former volume, the author ‘ gave an account of several cases in which this affection varied from the common descriptions which occur in medical books.’ The cases inserted in the present paper tend to confirm what he has there advanced.

From

From these cases, he is led to conclude, 'that dilatations of the heart may be retarded in their progress by different causes, especially by the action of diuretics; that in a certain stage of the growth, dilatation of the heart is not incompatible with general fulness of the habit, and even, during a certain period, with some degree of vigour; and that local inflammation, whether produced by specific diseases, or by the action of rubefacients, possesses a power of alleviating this complaint, even when supported by organic lesions of the heart itself.'

The facts, on which these conclusions rest, seem to us to be hardly sufficiently numerous.

The last paper is on the effects of pneumatic medicine. On this subject, the author's trials do not hold out much encouragement. His success has been by no means equal to what we had reason to expect, even in cases which have been represented as favourable for this mode of practice. The cases in which doctor F. has employed facitious airs, are, however, too small in number to afford a decisive conclusion respecting the utility, which is to be derived from the use of different kinds of air in medicine.

In an appendix, doctor F. vindicates himself, and his arguments in opposition to the doctrine of materialism, against the attack of a doctor Tattersal of Liverpool.

We shall now close our review of this valuable work, and wish the author health to prosecute his inquiries still farther in the same useful manner, which cannot fail to improve and extend the science of medicine.

A. R.

POLITICS. POLITICAL ECONOMY.

ART. XXX. *Essai sur la Politique, et la Legislation des Romains, &c.—Essay on the Policy and Legislation of the Romans. Translated from the Italian.* 12mo. 376 pages. Price 3s. 6d. Printed at Paris, and imported by De Boffe. 1796.

THE subject of this work is highly deserving of attention, as it comprehends every thing great and memorable, in the internal government of one of the most celebrated nations of antiquity. But this is not all, for the policy and legislation of the romans is intimately connected with that of every modern people, and their laws, at this very day, more or less prevail throughout all Europe. Our own country indeed, in an early part of its history, with great wisdom refused to substitute the civil code, in the place of our municipal institutions, which are infinitely more friendly to the happiness and freedom of mankind; and our long and incontestable superiority, in respect to these inestimable blessings, ought in a great measure to be attributed to the fortunate pertinacity of our sturdy ancestors.

The present volume has been attributed to count Botton-Castellamonte, Batoni, and Beccaria; whoever the author may be, the fact certainly is, that there is an evident analogy between the 'essay on the policy and legislation of the romans,' and that 'on crimes and punishments.'

We

We shall here endeavour to give a comprehensive analysis of the work, and point out such passages as appear to us, to be most worthy of attention.

We are told in the preface, that it is intended once more to submit the laws and policy of the romans, to the examination of politicians, and above all, of the beneficent legislators, whose interests 'are not hostile to those of society.'

Machiavel, Gravina, Middleton, and Montesquieu, have trodden the same ground before, and their opinions have been so often copied by others, that they have acquired an established preponderance. It is also the practice of jurists to give authority to their reveries by the example of Rome; and moralists themselves, amid their empty declamations, weary us with the repetition of roman names and usages. Instead, however, of a conformity to received opinions, the author feels himself bold enough to be one of the first to oppose that superstitious veneration, 'of which the ignorance of our forefathers hath left us the unhappy inheritance.'

Accordingly, in chap. 1, which treats of the 'roman government in general,' he combats a variety of popular notions. All political writers, who have wished to establish forms of government advantageous to mankind, have not failed, he says, to recommend and insist upon:

1. An exact repartition or distribution of the legislative, executive, and judicial powers;
2. They have deemed it proper, that an infant society should above all things begin by determining the body in which the legislative power ought to reside;
3. They have menaced with a speedy ruin, or at least a precarious existence, such states as remain in uncertainty, relative to this important article;

And 4. They have prescribed, that the judge should be distinct from the legislator; for otherwise, both the laws and judgments being arbitrary, the existence of the citizens, and the possession of property, will be uncertain and precarious, and the society will have no other code than caprice and the passions.

Such are the general theorems, on which a good government is usually founded, and such is the influence of opinion on the understanding, that the very authors of these useful principles, led astray by the enthusiasm of a systematic spirit, have actually believed, that they discovered an exact distribution of the three powers among the roman people, whom they have unceasingly proposed as a model for all modern nations. But whether he examines their history anterior to the expulsion of the kings, during the administration of the consuls, or finally under the emperors, the author is disposed to make far different deductions. In the first of these memorable epochs, he considers the government as despotic, and the nation as a herd of freebooters, and exiles. What distribution of powers could obtain in a society so constituted? Such a one, as now exists among the hurons, and hottentots! All the kings, from Romulus, the murderer of his brother, who was in his turn murdered by the senate, down to the reign of Servius Tullius, united the legislative and judicial powers

powers in their own persons. On his elevation to the throne, the latter *permitted* the people to take cognizance of civil causes, reserving *criminal ones* however to himself. As a proof of this position, a reference is made to the pandects: *Initio civitatis omnia manu a regibus gubernabantur. Dig. de Origin. Juris, Leg. 11 §. 1.*

Numa Pompilius is considered as a 'fortunate impostor,' and Tarquin as a tyrant, worthy of the fate he experienced.

Under the new form of government that succeeded, the improvident people bestowed more power on the consuls, than had ever been enjoyed by the kings, whom they expelled. They were at once legislators, generals, and judges both of civil and criminal affairs. As an indubitable proof of the miserable and uncertain state of the romans, so far as respects laws, they were not in possession even of a *code* until they sent to Greece for one.

The pretors still decided the disputes which occurred among the people, and this authorizes me to conclude, that, notwithstanding the laws of the decemvirs, notwithstanding so many others published under different circumstances, Rome was constantly governed according to the caprice of her pretors, until the moment the emperors invaded the supreme authority and whoever united in his own person the legislative with the judicial power; might evidently do just what he pleased.

The executive power resided in the consuls, the senate, and the *birds*: the flight of these last, determined the operations relative to the safety of the state. I would regard this superstition as another disorder, if I were not well aware, that the interpreters entrusted with the examination were for the most part sufficiently intelligent to conciliate, at one and the same time, the fanaticism of the vulgar, and the interests of Rome. The two sovereign pontiffs Cæsar and Cicero seem to me, to have been of this description.

After these preliminary observations, I dare to affirm, that Rome arose, and increased in greatness, as it were by a miracle, in the midst of the absurdities and disorder occasioned by her internal administration.

In respect to the third grand epoch of the roman government, the revolting *dictum* of Ulpian is conclusive: 'the will of the prince constitutes the law.'

Among a number of miscellaneous observations, we remark the following:

1. That the laudable usage among the children of ancient Rome, of getting the laws of their country by heart, is far superiour to the silly custom of teaching ours to repeat a few stanzas of latin poetry.

2. That the oratory of the bar is pernicious in respect to the administration of justice, Quintilian having defined rhetoric, *the art of deceiving*; and it being the constant practice to attempt the attainment of a frivolous eloquence, rather than, by means of a rigorous examination, to acquire a thorough knowledge of the laws.

3. That of all tyrannies the greatest is that of punishing through the agency of obscure laws: now the roman code supplies the deficiency of municipal institutions in most countries of Europe:

'what

* what cruelty to punish a citizen because he does not understand latin ?'

4. That the goths, huns, and other northern nations, wisely abolished the roman law, and we are indebted to the lombards for a code drawn up with the most judicious precision, being analogous to the nature of the people, and intirely devoid of sophisms.

5. That the law of Lombardy was the first code deserving of respect; the second was that published by Victor Amadeus, king of Sardinia; the third by Frederic II, king of Prussia. Of the empress of Russia it is observed :

' Audet virgo concurrere viris.'

Chap. II. *Of education, and the paternal authority.*—The only public education, worthy of notice among the romans, consisted in giving flexibility to the limbs, and vigour to the body. Domestic tuition was entrusted to the father, an implacable tyrant within the walls of his own house, who disposed according to his caprice of the life of his children. The author is of opinion, that a national catechism should be put into the hands of every parent, in order to serve for the instruction of his offspring.

Chap. III. *Of religion.*—The religion of the romans was in many respects indecent, and they represented the gods, Jupiter in particular, in improper situations, even in their public theatres. It must be allowed however, that, although they respected the priesthood, yet this order was not formidable to the nation, as it was not allowed to grow into that political vice, termed by Puffendorf *status in statu*. In short, it did not form a separate body, distinct from, and hostile to the people.

An oath was held sacred. Toleration was enforced by the laws : and although a father of the church *piously* wished, that the romans would have exterminated all those who offended the gods by their writings, yet Rome constantly maintained a maxim which ought always to be engraven on the hearts of legislators : that it appertains to the deities alone, to punish the faults committed against them.

' Deorum offensa, Diis cura.'

* Among the fragments of the decemvirs, we find a singular law, which has been abolished by modern customs, notwithstanding the advantages with which it was fraught. This law, by prohibiting the interment of the dead within cities, preserved the atmosphere from an infallible principle of corruption, and snatched from the eyes of the inhabitants a subject of perpetual distress : although the effects of these two evils act almost imperceptibly, yet, nevertheless, a legislator who loves the people ought not to overlook them.'

Chap. IV. *Of population.*—The policy of the romans was adverse to population, for

1. They were engaged in an almost constant state of warfare ;
2. They often exterminated large bodies of the conquered, as in the cruel slaughter of the numantians ;
- And 3. their lands were not divided in a manner favourable to the increase of inhabitants.

* The

‘The less a government produces *the odious inequality of riches and power*, the more does it encourage mankind to multiply under the tutelary shadow of beneficent laws; we naturally flee from the miseries attendant on tyranny, and the desolating idea of an uncertain subsistence.’

The institutions respecting debtors were cruel and unjust; no distinction was made between faithlessness and misfortune. Divorce seems to be considered by our author as necessary to domestic happiness, and the scruples of the emperor Arcadius respecting polygamy are treated as highly injurious to the population of the empire.

‘Under the other emperors, and principally under Justinian, the sciences were plunged in utter darkness, and the empire was left as destitute of knowledge as of men. Cosroes, king of Persia, received philosophers, with the same eagerness that England and Holland evinced towards the industrious frenchmen, who were banished from their native country, at a former era. Both these emigrations were occasioned by the ignorance of a political virtue, which we have indicated, while speaking of religion. The sciences, and fine arts, whose advantages are well known to an enlightened policy, as far as concerns the increase of population, were confined to the arabs and the eastern nations: they did not fail to lose by this transmigration, and did not reach us until the fifteenth century, that is to say, when the mohammedan religion, professed by the indulgent caliphs, had degenerated from its primitive simplicity, under the barbarous domination of the turks.’

‘It follows, from what has been said, that the idea of engaging modern nations to model themselves after the ancient romans must proceed rather from a spirit of party, or prejudice, than the love of truth, which ought to preside over all our arguments.’

Chap. v. *Of slavery*.—The slave among the romans was a despicable being, the female exposed to the lust, and both sexes to the intemperate fury of a master, who might have deprived them even of life with impunity. What must a humane man think of the decree of the senate*, in consequence of which the people were treated with the agreeable spectacle of 400 slaves dragged to the place of execution, and put to death indiscriminately, merely because a roman knight, the sole master of this multitude, happened to be assassinated by one of his bondsmen†? According to Seneca, voluntary, and even involuntary faults, such as sneezing, coughing, &c., were punished with severity. Cato, ‘who was audacious enough to call himself a philosopher,’ even asks, whether a slave could be supposed to lay his master under an obligation? This roman treated his domestics in the same manner as his horses and dogs; but Pliny the younger, and Seneca, who were in truth philosophers, and men of highly cultivated understandings, used their slaves with the utmost humanity.

It is to the establishment of the feudal system, and not to christianity, that the abolition of slavery in modern Europe is attri-

* *Tit. Digest. ad senat. cons. Syttan.*

† *Tacit. Ann. lib. xiv.*

butable; and the progress of philosophy alone can annihilate it in other parts of the globe. Even at this day, the situation of the great mass of the people approximates too nearly to it, and they seem ready to be engulfed within it's vortex.

'Virtuous peasants, and industrious artisans! ye to whom I offer a more sincere and just homage, than to them who vaunt their presumptuous sluggishness, and bastard nobility, never degrade your feelings so as to become slaves; avail yourselves of that useful rivalry, with the value of which you are so well acquainted; teach pompous and hungry indolence, so far from your being in a state of bondage, that it depends on you, in consequence of it's wants and caprices. Recollect that amidst your most painful labours, you always possess the consoling hope of being some day able to meliorate your condition, and behold wealth by a just revolution escape from the hands of idleness, in order to rush into yours. What do I say? amidst an indigence unmerited by you, the sole idea of your liberty ought to make you survey with scorn, the gilded slave who looks down upon you.'

Chap. vi. *Of commerce, agriculture, imports, &c.*—The romans did not understand agriculture, &c. Notwithstanding the fertility of the country, all Italy was not sufficient to supply even Rome with provision. The treatises of Varro and Columella, on this useful science, were translated from the language of the carthaginians; in addition to this, the profession or trade of a farmer, was not deemed honourable. Of the nature of commerce, finance, and taxes, the romans were utterly ignorant; nay they were unacquainted with the technical expressions used in them, until the time of the emperors.

Chap. vii. *Of prodigality.*—Avarice is far more dangerous to a state, than prodigality, yet the latter was attended with punishment according to the roman jurisprudence, and the former has not been yet interdicted by any ancient or modern code. The mere *indolent man*, part of a race that under the name of nobility and gentry forms a large portion of the inhabitants of all the modern states, is here considered both as prodigal, and dangerous, as he does not add by his industry to the fertility, and consequently detracts from, or prevents the population of the state; and thus makes his native soil dependent on others, in the exact proportion of the lands he neglects to bring into the best possible state of cultivation. Let but an unfortunate wretch seize as much of the superfluity of one of his equals, as will appease his own hunger; let but another in a movement of anger or of revenge, 'purge the earth of an useless, and often a hurtful man,' death will infallibly be the portion of both. Let us however, but compare him who neglects the culture of his lands to the homicide and the robber, and it will be found, that the former does more harm to society, than either, or even both the latter.

Chap. viii. *Of successions.* The roman policy is blamed, in respect to wills, testaments, &c.

Chap. ix. *Incidental reflections, concerning hereditary nobility.* The author, who printed, or at least wrote the original italian in 1772, long before the present subject was canvassed in the critical manner it has since been, seems the determined enemy of hereditary

editary nobility, which he considers as a vice, pregnant with the greatest mischiefs:

'From the moment that nobility, the ancient recompense of virtuous actions, became hereditary, it gave rise to artificial distinctions, supported not on the real basis of merit, or on those glorious motives that would enoble a man in a state of nature; but on casual descent, a circumstance so uncertain in it's very principle, that a moment of weakness may interrupt the continuity; an accident exceedingly probable too, in a long descent of lazy and abandoned progenitors. It follows therefore, that nobility, confounding the limits and the nature of recompenses, substitutes in the minds of the citizens the chimerical prejudices of honour, in the room of just ideas of actual merit.'

The insolence of the nobles to their inferiours, is next descanted upon, with great animation. 'In the governments where nobility is hereditary,' it is added, 'the most exact observance of the laws will neither constitute the surety, nor the happiness of the *untitled* citizen. Man there is subjected by the fear of another man, whose presumption always proves favourable to him in doubtful cases; of a man in one word, who has all the prejudices of opinion on his own side.'

The 'mercenary pedagogues' who educate the nobility here receive, what they never *dare* to give to their pupils — a severe flagellation.

The rest of the volume is occupied with the consideration of 'donations,' 'judicial actions,' 'obligations,' 'contracts,' and 'criminal laws.' In the last chapter, the author borrows much from Beccaria; on many other occasions, he is wholly original, and stily contends against ancient prejudices, and popular opinions. To the romans he scarcely assigns a fair portion of political sagacity; but in respect to talents, learning, and humanity, he is inferior to few of the writers of the present age. s.

ART. XXXI. *Two Letters, addressed to a British Merchant, a short Time before the expected Meeting of the new Parliament in 1796; and suggesting the Necessity and Facility of providing for the public Exigencies, without any Augmentation of Debt, or Accumulation of Burdens.* 8vo. 84 Pages. Price 1s. 6d. Longman. 1796.

THE extreme embarrassment in which the prosecution of the present war, expensive and destructive beyond all parallel, has involved our public financiers, and the great difficulty, or perhaps total impracticability, of carrying on the war by the usual means of loans, have given birth to a project, which this pamphlet announces to the public, of providing for the present exigencies by a voluntary and general contribution; and we understand it is circulated with great industry by the friends of the minister. The contest with France is maintained, by arguments which have been often stated and often refuted, to have been not only just and necessary, but absolutely unavoidable. This war is represented to be carried on for the preservation of our constitution, laws, religion, property, independence, and even existence as a nation. Under this stimulative idea, the proprietors of the country are called upon to resolve, that they will not
suffer

suffer the state to be encumbered with more loans, or the people to be burdened with more taxes, but will meet the emergency by a voluntary advance of *one-third* of their income to secure the rest. This measure the author acknowledges to be an extraordinary one, suitable only to a crisis like the present, and absolutely impracticable without the aid of that *stimulus*, which nothing but a general sense of extreme danger can excite. The present exigence, however, he conceives to be such as calls for the most vigorous exertions; and he is confident, that the wealthy and affluent will, on this great occasion, exert themselves, and emulate one another in giving solid proofs of their attachment to their native soil.

P. 69.—‘ From persons of this description,’ says this sanguine projector, ‘ I own I have great expectations. They would not change their nature, and do violence to their disposition, because it is their *country* that calls for assistance. There is no proposal of beneficence to which they are not accustomed to accede, with an alacrity and cheerfulness, that prove humanity to be a native virtue in their hearts. In whatever shape distress presents itself to their view, it is sure to meet with ready relief. Can it be thought that they would be insensible *only* to the distresses of their country? That they would turn a deaf ear *only* to the calls of the state that gave them birth? Divesting themselves (if possible) of local and patriotic feelings, can they forget, that in contributing to rescue their country from the evils with which it is menaced, they would exercise the truest benevolence towards the distressed of every description, by securing to themselves the power of affording relief? If their property be swallowed up (as it inevitably would) in the general wreck, what will then become of the necessitous? Where will the wretched and the indigent find pity and relief? Where shall those look for assistance who will then be reduced, by such means, from a state of ease and plenty, to penury and want? This country has done itself immortal honour, by holding out the hand of liberality to the distressed exiles of France, driven by the most merciless persecution ever known to seek refuge in a foreign clime: proving thereby, that its benevolence is superior to all prejudices, however ancient, and however rooted. But, will it not take the necessary means, will it not exert its liberality to preserve its own children from even a worse misfortune? Will not the nobles, the clergy, and the affluent proprietors of every description, make one effort to save themselves from the fate which has befallen those classes in France? A fate which would be much more severe and cruel to *them*, as it would leave them without *any* resource—without the chance of finding *any* asylum, where the kindness they have shewn to others may be returned to themselves.’

How gentlemen of great landed or funded property, who have pledged their *lives and fortunes* to their country, will relish this proposal, we cannot conjecture. By many, who have hitherto been inclined to support the war, it will probably be thought romantic and impracticable. To others, who have, from the first, been convinced that the war is an unjust interference with the internal policy of a free and independent nation, such a measure will, doubtless, appear a violent and obstinate perseverance in an iniquitous system. The necessity, however, of entering into any further discussion on the project of this pamphlet, is, we trust, by this time superseded, by the steps

which are now taken, between the belligerent powers, towards a general peace.

ART. XXXII. *A few State Criminals brought to the Bar of Public Justice; with Observations on the last, and Advice to the new Parliament, calling themselves Representatives of the People.* 8vo. 47 pages. Price 1s. Eaton. 1796.

THIS pamphlet contains a violent attack on the ministry, the present war, the present reign, and the present state of representation, or rather *misrepresentation*, according to the spirit of this publication. 'The premier is said to make the whole science of government consist 'in a system of finance,' and has discovered the most expeditious mode of ruining a state, 'in a methodical, arithmetical manner, by way of *double entry*.' Having commenced his administration with a promise to reduce the national debt, which in 1783 amounted to 266,710,214l. he has so far, we are told, accomplished his intention, 'according to the irish mode of *proceeding backwards*,' that by 1796 it has increased full one half.

Out of 2,250,000 males competent to vote, 'it was demonstrated,' that but 214,000 were entitled to that privilege, being less than a tenth part of the whole number; while of these, 11,075 return no less than 257 members: 'but all inferior considerations are lost, when contemplating the corruption of patronage, that dry rot in the main timbers of the state, which, at the command of ONE HUNDRED AND FIFTY-FOUR individuals, returns THREE HUNDRED AND FIFTY-SEVEN MEMBERS, being a decided majority of what is called the commons of GREAT BRITAIN in parliament assembled, as legislators appointed by the nation at large to make laws and impose taxes!'

The scottish judges are not forgotten on the present occasion, and the lord justice clerk's memorable expression, 'that it was necessary the people should lose a little blood,' is particularly noticed.

'Some illustrious beings fell sacrifices to the tyranny of scotch criminal law; men born to illuminate the earth by the radiance of their intellectual light; to guide the political vessel, crazy as it was, between the rocks of anarchy and despotism, to the haven of liberty, were the devoted victims of ministerial revenge. Ye virtuous, brave, and enlightened patriots, *Muir, Palmer, Gerrald*, and all, who banished this spot of earth, are equal in principle, and united in misfortune. Oh! while the name of freedom is remembered, your glorious endeavours to restore its *reign* shall not be forgotten by your ungrateful country. Suffering worthies! the time may arrive, when britons, hailing you to your native isle, shall, in shouts of joy, welcome ye back to the shores of british *freedom*!'

Among a variety of miscellaneous observations, we find some strong animadversions on the exclamation of 'perish our commerce, let our constitution live!' said to be uttered 'by the respectable representative of three individuals*'; and also on the present system of 'barracks,' which lord Gage, in 1779, declared 'would give the finishing stroke to liberty,' and be sufficient to make 'the people draw their swords as

* * Mr. George Hardinge, member for Old Sarum.'

the last effort for freedom, and never sheathe them till they had brought the authors and contrivers of the measure to condign punishment.

It is recommended 'to impeach the minister!' 'repeal the two bills!' and introduce 'universal suffrage!' and 'annual parliaments!'

ART. XXXIII. *A Short Address to the Public on the Monopoly of Small Farms, a great Cause of the present Scarcity and Dearthness of Provisions. With the Plan of an Institution to remedy the Evil; and for the Purpose of increasing the Number of Small Farms throughout the Kingdom.* By Thomas Wright, of Mark Lane. 8vo. 18 pages. Price 6d. Richardson. 1795.

THE question concerning the comparative benefit to the public of large and small farms is become very interesting, and has not hitherto received that full and accurate discussion which it merits. The present pamphlet states, in plain language, some of the principal inconveniences arising from the monopoly of small farms. The following facts demand attention:

P. 2.—'In the parishes of Sabridgeworth, Much-Hadham, and Stocking-Pelham, in Hertfordshire, three wealthy farmers have, within a few years past, added, to their own, seven, eight, and nine small farms, of from fifty to one hundred and fifty acres each, and on each of which was formerly a farm-house, yard, barns, &c. where the farmer was enabled to bring up his family comfortably, not only by the cultivation of corn and hay, but also by rearing of stock for the supply of the weekly markets, such as sheep, cows, calves, pigs, and poultry. Mark the event! instead of twenty-four [27] farms, there are now only three; and no one of these three raises more stock on their whole united farms, than any one of the twenty-four [27] formerly did; by which means is lost to the community the benefit of the stock produced on twenty-one [24] farms. I must here observe, the farm-houses monopolized are let out as cottages as long as they will stand without repair, and only a small piece of garden-ground sufficient for a few vegetables, whereby numerous families are disabled to provide comfortably for themselves, the children obliged to go as servants, and the parishes become burthened with poor: for it is worthy of remark, that by this mode of monopolizing, if twenty-one small farms are destroyed, and we make the very moderate calculation that only five persons heretofore subsisted on each, it is evident that one hundred and five persons, or twenty-one families, are deprived of the means of comfortable subsistence, and their industrious exertions for the benefit of the community at an end. The injury is not only that which is sustained by that number of persons, but the public in general suffer by the loss of supply of such quantities of provisions as those farms were continually supplying the markets with.'

P. 6.—'The wealthy farmer's attention is engrossed by the means of producing the greatest quantity of grain and hay; and, when his harvest is over, to let them lay in store till he can take advantage of the highest market-price. The middling and poor farmer not only attends to the production of grain and hay, but also to the rearing of stock; all of which his needs compel him to carry to market as soon and as often as possible, that he may have wherewithal to pay his rent

and taxes as they become due. The rich farmer's wife is above the drudgery of looking after pigs, geese, fowls, &c. The poor farmer's wife thinks these her treasures, nourishes them till they bring fourfold, and then adds their produce to her husband's store.

‘ On a farm of one hundred and sixty acres, which I was at last year, was the following stock, viz. eighty sheep, five cows, two calves, twenty-seven hogs and pigs, seventy fowls, twenty-three ducks; in all two hundred and seven, besides a number of pigeons. This was the stock then on this small farm; and from which, besides, the markets had been occasionally almost weekly supplied during the course of the year. Now, if we calculate the stock which ought to have been, and probably would have been, on the twenty-four farms monopolized into three, we shall find a loss of stock to the community of four thousand four hundred and forty-seven, (food for a vast number of persons,) independent of what they might have supplied the markets with. This is a matter of no small consideration; for, if in this small circle there is such a deficiency, how much more must there be in the kingdom?’

Mr. W.'s plan, for putting a stop to this monopoly, is the establishment of a society, the members of which shall subscribe a certain number of 100l. shares, for the purpose of purchasing large estates, whenever such are to be sold, dividing them into small farms, and letting or selling them, under certain restrictions, to small farmers. The benefits expected from this plan are, the increase of population, and of the quantity of stock for the supply of the markets. It is proposed to call a general meeting to carry the plan into execution; and Mr. W. solicits the names of such nobility and gentry as may be inclined to countenance the project.

ART. XXXIV. *Large Farms, recommended in a National View. A Reply to Mr. Wright's Address to the Public on the Monopoly of Small Farms.* 8vo. 28 pages. Price 1s. Scatcherd. 1796.

THE author of this reply has the advantage of Mr. Wright in point of literary ability: whether he have also the advantage in point of argument will be seen from the following extracts:

P. 3.—‘ Corn is undoubtedly as necessary to the sustenance of man, as stock, and large stock more necessary than small. Mr. Wright has entirely omitted the quantum of corn raised by each class, and has laid peculiar stress upon small stock, as if the man, that affords a duck or a chicken for the consumption of the public, was equally serviceable to society, as he that brings a sheep or an ox to market. It will be no difficult matter, I think, to prove, that the large farmers will raise more corn and sheep than the small farmer, per acre, where the ground is favourable to this system of husbandry. In every part of the kingdom he will certainly produce more provisions of one kind or other, if we allow the large farmer to be equal in skill with the small one, (which in general cannot be denied, for nine times in ten, the skill is in favour of the former) and the power of making the most of the land is always with the large farmer.’

P. 6.—‘ The small farmer, in many instances, falls under the same expences with the large farmer. In many instances, he is subject to inconveniences which the large farmer does not experience. He is
subject

subject to the same expence of attending the market, if he wants to purchase only one beast, as the large farmer who buys twenty; and having but little business there, he has more time to spend in the ale-house; the consequence of which I need not mention. The farmer who occupies only fifty acres, and part of it arable, is under the necessity of keeping a team of three or four horses (oxen unfortunately do not suit him); but this number of horses is sufficient for a farm of one hundred acres. If, therefore, the farmer on fifty acres gives a full rent for his land, and labours not only under the inconvenience of an overstock of horses, but many others, he of course becomes poor; and then what good can he do to his land, to himself, the proprietor, or the public? The poor farmer does every thing in fetters. He is under the necessity of purchasing stock, but it must be low-priced; it must be inferior stock, which is generally unproductive. To buy fresh seed for his land is too expensive, and therefore he sows his own degenerated grain year after year. By this means he frequently loses one half of his crop.

P. 13.—‘Pigs, I grant, as far as they can be supported without devouring much corn, are profitable stock; but the farmer’s wife, who throws away much of her time, and much of her husband’s corn, in feeding of geese, fowls, &c. neither consults her own interest nor the benefit of the community. For it frequently happens, that the small farmer’s wife, after having “nourished” a couple of fowls with four shillings worth of corn, may, by “waiting for the highest market price,” sell them for three shillings; and then she “adds their produce to her husband’s store.” On most farms, (on a dairy one in particular,) the industrious wife may find much better employ, than in feeding poultry. I am convinced, that where more fowls are kept than can be supported with what they find at the barn doors, that such stock is unprofitable. It is trifling and unworthy of Mr. W. to lay so much stress upon this unsubstantial part of provisions, as if the second course was of more consequence to an Englishman than his bread, his beef, or his beer. If poultry must be had, let those raise and support them, who find such delicacies essential to their happiness.’

P. 16.—‘The large farmer, it should be considered, acts upon an extensive scale and improved system which the purse of the small farmer cannot reach. According to his situation he will dress his land with marl, chalk, lime, sea-manure, or whatever is within compass; and this must create additional labour, this must give abundantly more provisions for the market.’

There is, certainly, much weight in the considerations urged by this intelligent writer: and as far as concerns the increase of the national stock of corn and large cattle, his reasoning is, perhaps, conclusive. But a general system of sound policy comprehends other objects of attention. Not only in ‘the poultry loving’ metropolis, but in all other large towns, it must be a material object to have the market well supplied with those smaller articles, which this writer affects to despise. If it be true, that national wealth is increased by the monopoly of small farms, it may still remain an important question, whether lessening the number of that hardy and orderly race, agricultural labourers and small farmers, will not diminish the national stock of strength, virtue, and happiness.

EAST INDIA AFFAIRS.

ART. XXXV. *Letters, Political, Military, and Commercial, on the present State and Government of Oude and its Dependencies. Addressed to Sir John Shore, Bart. Governor-General of the British Possessions in India.* 4to. 40 p. Price 2s. Debrett. 1796.

THIS series of letters made it's appearance in one of the asiatic newspapers, and the author every where professes, not only a lively interest in whatever concerns our indian possessions, but what, it is to be feared, is too seldom heeded in that country, a feeling 'for the oppression and misery of some millions of his fellow-creatures.' The neglect of the company, in respect to the *Nawab Vizier's* dominions, is greatly lamented :

'The enormous sums in specie which they have drawn from him ; the duties which they levy on the few articles which his country produces for exportation ; and, above all, the continual annual drain of near one-third of a subsidy, paid expressly for the defence of his dominions, have a tendency obviously pernicious, and added to the fundamental defects in the government, have, since the demise of Sujah Dowlah, reduced his revenue * upwards of a crore of rupees (1,000,000l. sterling) per annum. It is obvious that such a system, if continued, must terminate in the entire ruin of the country ; the evils which it has already produced, are of an alarming magnitude : emigrations are frequent : cultivation has been on the decline for many years ; and at the present time, the company's troops, stationed in his country, are subsisted by the supplies which they draw from the Mirzapore and Benares districts. Property is insecure. Murders and robberies are daily committed, and pass unpunished, and even unnoticed. Ultimately, there is neither police, nor efficient government in his country. These facts are undeniable, and prove the necessity of the company extending, without delay, their *paternal care* to the subjects of a friend and ally, whose property is so intimately blended with our own.'

Here follows a short account of the members of the government :

'Bred up in habits of indolence and pleasure, and with an unconquerable aversion to business, the vizier allows the administration of his government to fall into such hands, as, he thinks, will contribute most largely to the gratification of his favourite pursuits. The ostensible minister † is weak, ignorant, and voluptuous. The acting one ‡ has little to recommend him, besides

* 'Rohileund (exclusive of Fuzulia Khan's jageer) produced, under the government of the rohillas in 1772-3, ninety-six lacks of rupees. After the conquest in 1774, it was let for eighty-four lacks of rupees. In the year 1782, for fifty-five lacks. In the year 1790, for forty five lacks ; and this year, 1793, little above thirty lacks have been realized.'

† Hussian Reza Khan.

‡ Rajah Tekkut Ray.

a knowledge of the common forms of office ; he has neither firmness of mind, nor talents for a station above that of head *mut-fuddee* (a writer or clerk in an office) from which he has been lately raised. Both have a passion for money, and lose no means by which it may be procured ; the one to display an ostentatious magnificence ; the other to hoard, as is the practice of all his cast. In no court are the vices of venality and corruption carried to greater lengths than in that of Lucknow. The government of a large district is often sold to the highest bidder, and not unfrequently becomes the reward of actions disgraceful to our nature, and at which humanity revolts*. No attention is paid to character in the choice of aumils (governors and directors of districts) although invested with boundless power, having life and death in their hands. Such men, subject to no check or controul, and conscious of being daily liable to be displaced by a greater favourite, or one who can bribe higher, cannot be supposed to be interested in the improvement of the country. Their sole object is to amass and plunder, and the wretched husbandman, unable to procure redress, is compelled to submit to what he considers his destiny, or by a painful conquest over his prejudices, fly to the more happy districts under the government of the company.'

Taking all this for granted, two previous questions remain to be answered, antierour to any interference on our part : 1. Have we a right to take the *entire* government of his country from the vizier ? and 2. Would the inhabitants be less oppressed, and less plundered, under our own management ?

ART. XXXVI. *Observations on the Mode proposed by the new Arrangement for the Distribution of the Off-reckoning Fund of the several Presidencies in India ; together with a new Plan for its Distribution, originally submitted to the Representative Committee of East India Officers.* By Lieutenant-Colonel Richard Scott. Also a *Recommendatory Address*, by Major John Taylor. 4to. 12 pages. Price 1s. Debrett. 1796.

By the plan here suggested, it is proposed to extend the *surplus* of the off-reckoning fund in such a manner, as to enable three times the number of officers, who now partake of it, to enjoy it's benefits. This may be seen from the annexed summary :

* Number of officers who would receive a division of the fund by the old plan :

Bengal	. . . . .	20
Madras	. . . . .	16
Bombay	. . . . .	7
		—
		43

* "A bearer (chairman), a dog-keeper, orderlies, and many others of the lowest casts, and most detestable characters, have been raised to places of the highest trust and responsibility, recommended solely by vices at which human nature shudders."

* Number

‘ Number of officers who would receive a division of the fund by the new plan :

Bengal	. . . . .	59
Madras	. . . . .	49
Bombay	. . . . .	18

126

‘ Therefore it becomes divisible amongst 126 officers in the place of 43.’

Whoever considers either the length of service, or the exemplary energy of the company’s field officers, will be inclined to wish them every degree of success on the present occasion. s.

SCHOOL BOOKS.

ART. XXXVII. *The Parent's Assistant ; or, Stories for Children.*
By E. M. 3 vol. small 12mo. Price 4s. 6d. half bound.
Johnson. 1796.

THE preface to this useful production contains such pertinent remarks on the crude manner in which even men of abilities have declaimed against experiments in education, and is at the same time so just a view of the author’s happily executed plan, that we shall bring forward our opinion in his own words.

PREF p. iv. ‘ Those only who have been interested in the education of a family, who have patiently followed children through the first processes of reasoning, who have daily watched over their thoughts and feelings : those only, who know with what ease and rapidity the early associations of ideas are formed, on which the future taste, character, and happiness depend, can feel the dangers and difficulties of such an undertaking.

‘ For a length of time education was classed amongst the subjects of vague and metaphysical speculation ; but, of late, it has attained its proper station in experimental philosophy. The sober sense of Locke, and the enthusiastic eloquence of Rousseau, have directed to this object the attention of philosophers and men of genius. Many theories have been invented, several just observations have been made, and some few facts have been established.’

P. vii. ‘ The following tales have been divided into two parts, as they were designed for different classes of children. The question, whether society could subsist without the distinction of ranks, is a question involving a variety of complicated discussions, which we leave to the politician and the legislator. At present, it is necessary that the education of different ranks should, in some respects, be different ; they have few ideas, few habits in common ; their peculiar vices and virtues do not arise from the same causes, and their ambition is to be directed to different objects. But justice, truth, and humanity, are confined to no particular rank, and should be enforced with equal care and energy upon the minds of young people of every station ; and it is hoped that these principles have never been forgotten in the following pages.’

P. ix.

p. ix. 'All poetical allusions have however been avoided in this book—only such situations are described, as children can easily imagine, and which may consequently interest their feelings.—Such examples of virtue are painted as are not above their conception of excellence, and their powers of sympathy and emulation.

'It is not easy to give *rewards* to children, which shall not indirectly do them harm, by fostering some hurtful taste or passion. In the story of Lazy Laurence, where the object was to excite a spirit of industry, care has been taken to proportion the reward to the exertion, and to point out, that people feel cheerful and happy whilst they are employed. The reward of our industrious boy, though it be money, is only money considered as the means of gratifying a benevolent wish. In a commercial nation, it is especially necessary to separate, as much as possible, the spirit of industry and avarice; and to beware lest we introduce vice under the form of virtue.'

p. x. 'It has likewise been attempted in these stories to provide antidotes against ill-humour, the epidemic rage for dissipation, and the fatal propensity to admire and imitate whatever the fashion of the moment may distinguish. Were young people, either in public schools, or in private families, absolutely free from bad examples, it would not be adviseable to introduce despicable and vicious characters in books intended for their improvement. But in real life they *must* see vice, and it is best that they should be early shocked with the representation of what they are to avoid. There is a great deal of difference between innocence and ignorance.

'To prevent precepts of morality from tiring the ear and the mind, it was necessary to make the stories in which they are introduced in some measure dramatic; to keep alive hope, and fear, and curiosity, by some degree of intricacy. At the same time care has been taken to avoid inflaming the imagination, or exciting a restless spirit of adventure, by exhibiting false views of life, and creating hopes, which, in the ordinary course of things, cannot be realised.

'Dr. Johnson says, that "babies do not like to hear stories of babies like themselves; that they require to have their imaginations raised by tales of giants and fairies, and castles and enchantments." The fact remains to be proved: but supposing that they do prefer such tales, is this a reason why they should be indulged in reading them? It may be said that a little experience in life would soon convince them, that fairies, and giants, and enchanters, are not to be met with in the world. But why should the mind be filled with fantastic visions, instead of useful knowledge? Why should so much valuable time be lost? Why should we vitiate their taste, and spoil their appetite, by suffering them to feed upon sweetmeats? It is to be hoped, that the magic of Dr. Johnson's name will not have power to restore the reign of fairies.

'But even when the improbability of fairy tales is avoided, care should be taken to keep objects in their just proportions, when we attempt an imitation of real life.'

The

The tales have a tendency not only to correct some of the prominent mistakes of children and youth ; but the still more dangerous errors of parents and instructors. They exhibit the useful rather than the dazzling virtues ; and the dramatic form of several gives them a lively interest.

Among those written expressly for the poor, which may be read with equal advantage by the heirs apparent of riches, we were best satisfied with the story of Tarlton and Lazy Lawrence. Particularly by the latter, highly approving of the judicious and natural reward of industry.

In the third volume, the Birth Day Present deserves equal praise for leading the young readers insensibly to discriminate true, from false, generosity. The Mimic is written with the same spirit ; pointedly exposing an error common to young people brought into company, pregnant with mischief, as it respects the formation of the future character.

The writer has evidently had experience, and we heartily concur in the opinion, that the many ingenious works of this class, produced within the last twenty or thirty years, will have a sure, though, perhaps, slow effect on the understanding of the succeeding generations.

M.

ART. XXXVIII. *The Study of Astronomy, adapted to the Capacities of Youth : in Twelve familiar Dialogues between a Tutor and his Pupil ; explaining the general Phenomena of the Heavenly Bodies, the Theory of the Tides, &c. Illustrated with Copper-plates.* By John Stedman. 12mo. 154 pages. Price 2s. 6d. bound. Dilly. 1796.

MANY excellent treatises have been written on astronomy for the use of the mathematical scholar ; but few successful attempts have been made to render the astronomical phenomena familiar to the comprehension of young minds without mathematics. Among the more valuable popular tracts of this kind are Dr. Watts's First Principles of Geography and Astronomy,—a tract, though now almost forgotten, drawn up with great accuracy and perspicuity ;—and Mr. Bonnycastle's Introduction to Astronomy, in a series of letters, entertainingly written, and containing a correct general view of the subject. There is still room for other auxiliaries in this branch of juvenile instruction ; and the present publication may, on several accounts, be recommended as an useful elementary manual. It is written in the form of dialogue, without being rendered tedious and insipid by digressions. In some parts of the plan, the author is obliged to exercise his pupil in implicit faith, particularly, where he informs him, without producing the proofs, of the magnitudes and distances of the heavenly bodies, and where he delivers the doctrine of central forces. In general, however, he accompanies his descriptions of astronomical phenomena with such explanations, as may serve to introduce the learner to an acquaintance with their proximate causes: in the order he has chosen, he has been careful not to proceed to any thing new, till the former part, on which it depends, has been clearly explained ; his illustrations are pertinent, and his

his language is correct and perspicuous. The work may, with advantage, be put into the hands of young people, at twelve or thirteen years of age.

ART. XXXIX. *The French Verbs, regular and irregular, conjugated, in a Short and Easy Method; with Rules for the Use of the Tenses, and some Exercises annexed to them.* By M. Chardon. 8vo. 66 pages. Price 1s. 6d. Chester, Minshull; London, Johnson. 1796.

GENERAL tables are given in this publication, which exhibit at one view the terminations of the french verbs through all the moods and tenses. Lists are added of verbs in each conjugation, and of irregular verbs; with rules, remarks, and exercises: the whole furnishing, at an easy expense, a guide through the most difficult part of french grammar.

D. M.

MISCELLANEOUS.

ART. XL. *Translation of the Letters of a Hindoo Rajah; written previous to, and during the Period of his Residence in England. To which is prefixed a preliminary Dissertation on the History, Religion, and Manners of the Hindoos. In two Volumes.* By Eliza Hamilton. 8vo. Price 8s. boards. Robinsons. 1796.

THE author of these letters seems to have taken the hint of conveying her sentiments to the public in the present form, from Montesquieu's and lord Lyttelton's *Persian Letters*, Goldsmith's *Citizen of the World*, the *Turkish Spy*, &c. It might be invidious to draw comparisons, but we confess, with pleasure, we have received entertainment from the perusal of this lively and amusing little work.

The writer displays, both in the letters and preliminary dissertation on hindoo mythology, history, and literature, considerable knowledge of india affairs: but it is doubtful, whether the generality of readers will perfectly accord with her in opinion, respecting the happy change which the long-suffering hindoos have experienced under the dominion of Great Britain. Many, it may be, will be rather inclined to believe, that, however mitigated in some respects by the more tolerant principles of the british legislature, on the subjects of law and religion; these injured people have merely *changed masters*, and one species of oppression for another. The interference of foreign states in the internal government of nations is generally equivocal in it's motives, and always mischievous in it's tendency. A simple, commercial intercourse would perhaps have been attended with more beneficial consequences to both countries. The compliments which are paid by our author to governor Hastings, to whom her production is dedicated, will be adjudged by the reader, either as just, or the grateful language of private obligation or friendship, according to his own preconceived opinions on the subject. We expected from the title of this work, to find the follies and vices of our contemporaries satirised by the fictitious indian prince, nor

were

were we disappointed : a vein of ingenious pleasantry runs through it, mingled with a number of judicious, and sensible observations, on various subjects, especially on the female mind and manners, from which we select the following as particularly just and important. Vol. 1. P. 137.

‘ From what I have formerly said, you will observe, that women do actually, sometimes, carry on certain branches of trade ; but to infer from this, that they are generally esteemed capable of business, or receive such an education as to enable them, if left destitute of the gifts of fortune, to enter into it, would be doing them great injustice. No, in that country, as well as in this, all men allow that there is nothing so amiable in a woman as the *helplessness of mental imbecility* ; and even the women themselves are so well convinced of this, that they would consider it as an insult to be treated like rational creatures. The love of independance is, therefore, a masculine virtue, and though some few females are *unamiable* enough to dare to enter upon some employment for their support, this conduct is very much discouraged, and not only properly discountenanced by the men, but held in abhorrence by all women, who entertain a proper sense of the amiableness of female weakness. The females, who belong to the cast of *people of style*, are particularly zealous in reprobating the exertions of female industry, and are careful to employ *men* only in all these branches, in which fortuneless women have audaciously endeavoured to procure subsistence ; for this reason, when a family, by any of those misfortunes occurring in a commercial country, happens to be reduced to poverty, the daughters of the family are either left a prey to ghastly indigence, or doomed to eat the bitter bread of dependance, administered with sparing hand, and grudging heart, by some cold relative ! Equally ignorant, and equally helpless, as the females of Hindostan, their situation is far more destitute and pitiable. By the admirable institutions of our laws, it is ordained, “ that a woman shall by no means be left to herself, but that, in case her nearest relations are incapable of taking care of her, that duty shall devolve upon the magistrate *.” But, among the christians of England, they are as destitute of protection as of instruction.’

After some humorous remarks on novels and novel reading, our author observes, vol. II. P. 21. that

‘ From the whole tenor of these books, it appears evident, that with these islanders, marriage is a certain passport to never failing, and never fading bliss ! A state nearly resembling that divine absorption of the soul described by our yogees, which entirely excludes the cares and concerns of life, and in which the mind is wrapt in a delirium of perfect and uninterrupted felicity !—Happy country ; where the prudence and fidelity of the women of high rank, so plainly evince the care that is bestowed on their instruction, and where the piety, learning, and morality of the men, is only to be equalled by their humility.’

P. 23. ‘ From the authority of these *authentic memoirs*, it ap-

* See Gentoo laws.’

pears, that marriage in Europe is never contracted, but from the most pure and disinterested motives. Every young woman who is handsome and accomplished, however humble her birth, or small her fortune, is there certain of attracting the love and admiration of numbers of the highest rank in the community. What a glorious encouragement is held forth to the females of that happy island, who must be blind indeed not to perceive that it is their own *obstinacy* and *folly*, that alone can possibly prevent their advancement to the very summit of felicity!

For such folly and obstinacy, whenever it occurs, a very peculiar and extraordinary punishment is reserved. After a few years, spent, as it is generally believed, in vain repentance, and useless regret, they all at once, without any exceptions in favour of virtue, merit, useful or ornamental accomplishments, undergo a certain change, and incomprehensible transformation, and become what is termed *OLD MAIDS*. From all that I have hitherto been able to learn of these creatures, the old maid is a sort of venomous animal, so wicked in its temper, and so mischievous in its disposition, that one is surprised that its very existence should be tolerated in a civilized society.'

Had the design of these volumes been less evidently *systematic*, they would have been more generally interesting. In the writer's laudable, because *apparently sincere*, zeal for christianity, she sometimes betrays a spirit not perfectly consistent with the mildness and simplicity of the religion of Jesus: railing is substituted for reasoning, and a frightful picture held up of the adversaries of revelation, in which truth and soberness are sacrificed, as is not unusual with controversialists, to *undue alarm*. A *sceptic* is described as a monster, for whom 'the fair face of nature has no charms'—who must necessarily have 'a shallow understanding and a cold heart,'—who confounds all distinction between vice and virtue, and preaches *profligacy* and *suicide* as conducive to *general utility*. Candid and calm discussion, not *abuse*, is the proper method of making *rational* converts: if conscious of the justness of our cause, we surely injure it by having recourse to calumny. Our author is still less successful, and equally illiberal in her attack upon moral philosophy and metaphysical inquiry, in which little knowledge and great assumption are manifested. Pursuing these subjects, which can interest or be understood but by a few readers, a wide field of fashionable follies, which might have yielded an abundant harvest, remains untouched, or is but slightly passed over. The style of these letters is agreeable and appropriate, though less glowing and metaphorical than the admired oriental compositions of Drs. Johnson and Hawkesworth; some incorrectnesses, and occasional harsh and ill-constructed sentences, have escaped the writer's pen: but upon the whole, her production manifests a cultivated understanding and benevolent affections; and is one of those publications, which are calculated to undermine and destroy the barbarous, sensual prejudices, which have hitherto been indulged respecting the female mind and manners, and to confute the pertinacious sophisms of wittlings.

ART. XLI. *The Sylph.* Volume the First. 8vo. 320 pages.
Price 5s. in boards. Longman. 1796.

THEY who have visited the poet's world of fancy are no strangers to that light aerial race of beings called sylphs. They were long ago characterised as 'the best conditioned creatures imaginable,' by a poet, who told a tale never to be forgotten, of a band of these 'good-natured denizens of air,' to whom was committed the charge of Belinda's locks. A more serious office has lately been assigned them by one of the most powerful of those enchanters, who have the whole family of sylphs, gnomes, elves, and fairies at the command of their magic wand; and the world has been delighted and instructed, by seeing them occupied in disclosing the beauties of vegetable nature.

In the work before us, a still higher office is allotted to these imaginary beings; and the sylph Ariel is converted into a moral preceptor to the British nation. A fiction of this kind certainly suits the poet better than the moralist; and, though the author of this periodical work has devoted several papers to his sylphs, we must own, that he has not excited in our minds much interest in their character and operations: but it was difficult to write of sylphs after Pope and Darwin.


Dismissing the fanciful part of this volume, which has not added much to it's value, we shall consider the work simply as a course of essays on manners. The miscellany is partly grave and serious; partly lively and satirical. In the papers of the former class we do not discover any peculiar depth or originality, or much studied elegance of expression; but we meet with just observations and useful reflections, expressed in an easy style. Among the subjects discussed in these graver papers are the following: the degrees of moral obligation; self-love distinguished from selfishness; forbearance towards the frailties of others; the happy effects of civilization; the mischiefs of falsehood: the comparative value of a good and a bad name; filial piety exemplified in the character of Aeneas; politeness.

Two papers are employed on the subject of novel reading, in which this practice is censured with indiscriminating severity. A novel, or tale of sentiments and manners, is not necessarily a bad book; in the midst of much trash under this title, many excellent productions have appeared; and it is the extravagance of prejudice to assert, 'that no modest woman was ever yet rendered more amiable, no bad woman ever rendered better, nor tottering duty ever fixed to virtue, by the perusal of such works.' The importance of subjecting the imagination and passions to reason is well exemplified in an eastern tale, which occupies *eight* numbers. The more humorous papers of this volume are the best. Several of these are addressed to the female sex, and rally their foibles with easy pleasantry. A paper on flirtation at church will remind the reader of some of the *Spectator's* lessons on this subject. The following letter may serve as a specimen of the writer's vein of humour: p. 178.

TO THE SYLPH.

‘ SIR,

‘ Notwithstanding the late proclamation of your high COURT OF THE FAN respecting the behaviour of the ladies, many of them continue to conduct themselves after their usual manner, in defiance of your admonitions. The first class of which I mean to complain, sir, are the EYE-ROLLERS. These are principally seen at the *opera*, and in the *play-houses*, where they take advantage of the confined situation of the men; and, as the rattle snake is said to enchant the poor animal on which it fixes its piercing eyes, in such a manner that it has no power to escape, so do the EYE-ROLLERS *charm* the men, who come within the scope of their vision, so irresistibly, that they do not even *think* of the danger of looking on them, while they have neither *ability*, nor *inclination*, to avoid it. This class is particularly fond of the SWEEP, which they practise with incredible dexterity and success. The next order I shall mention are the FAN-DROPPERS. These have their scene of action in the *drawing-room*, and take their name from a habit of continually dropping their *fans*, in order to give the young men, that attend them, an employment which is often productive of much danger and hazard, and themselves an opportunity of a little private coquetry. Their fans generally contain some pretty device; which being discovered as it flies open in its fall, the youth who picks it up, takes advantage of the subject to make some soft allusion, or tender application; which the lady receives with a roguish smile, pats his hand or his mouth, calls him ‘ saucy fellow,’ and so *rivets his chains*. These ladies are addicted to the LEER, which they find the most convenient kind of *glance*, as their victims are in the act of rising. — N. B. They frequently substitute a *glove*, or a *handkerchief* for the fan. The next are the PEEPERS, whose chief *lurking-place* is behind the *venetian blinds* of *parlour* or *dining-room windows*. There, like the crocodile, they lie in wait for their prey, and dart their keen looks between the *openings* of their retreat. It is very easy, however, to avoid the eyes of these, as they can be met only in a strait direction, from which every object may presently deviate. They oftener, indeed, bring mischief on themselves than on others, and are much troubled with longings and desires, from the constant sight of attractive objects on which they cannot *fasten*, but which pass before them in quick succession, like the transitory figures of a magic glass. I shall lastly mention the SICKENERS. The ladies of this order are in a regular state of *poor health*. Whenever a gentleman, on whom one of these has a particular design, enters the room where she is, she immediately *sickens*; whatever may have been her vivacity, her spirits, or her merriment before, she now sinks into a gentle languish, her head reclines on her arm, her eyes are hid under a half-contracted brow, and her features assume the expression of uneasiness; when she is addressed, she answers only with a sigh, and often entraps a man into love, while she is laying snares for his pity, and feeding her vanity with a surreptitious condolence. Thus the hyæna is said to imitate the

cry of man, that it may devour unwary travellers, whose compassion leads them to the place of supposed distress.—I shall add no more, sir, to my letter at present, than to request you to pay attention to the characters I have described, and deal with them  to your superior judgment may seem proper.

I am, sir, &c.

‘ F. S.’

The author has given his readers a taste of his poetical talents, in an elegy on captain Faulknor: it is written with more animation than elegance.

O. S.

ART. XLII. *Apologues, et Contes Orientaux, &c.*—*Apologues and Oriental Tales*, by the Author of ‘Moral and Amusing Miscellanies.’ 8vo. 285 pages. Price 5s. Amsterdam. Sold by De Boffe. 1796.

MR. DUSAULX, of the late Royal Academy of Inscriptions and *Belles Lettres*, has prefixed a life of the author, to the volume before us. The abbé Blanchet, we are told, composed these tales and apologues, at his leisure hours, and displayed as much obstinacy, during the course of a long life, in concealing his own talents, as others commonly employ in displaying theirs.

He was born on the 26th of january 1707, at Angerville, in the country of Chartrain, and his biographer seems studiously to remark, that his parents, although poor, were ‘free:’ a necessary distinction when treating of that period, as many of the inhabitants of France were then in a state of degrading villenage. Having repaired to Paris, and entered into the college of *Louis le Grand*, the jesuits soon distinguished their pupil, both on account of his talents and conduct. He, on the other hand, seems to have been extremely desirous to leave his benefactors, and was actually so shocked at the idea of his dependance, that religion alone prevented him from putting an end to his existence. After having acted with considerable celebrity as a professor, in two provincial colleges, Mr. de Merenville, bishop of Chartres, offered him a canonry, on condition that he became a priest: but thinking himself unworthy of the ministry, he refused, observing at the same time: ‘*je suis trop bonnête homme pour cela.*’ This, doubtless, is an extraordinary instance of scrupulosity, in a religious and moral man like him, and should induce others, of a different description, to be less rashly bent on entering into holy orders, and less avariciously zealous, for what they term a *fat benefice*.

Mr. de Chevane at length presented him with a canonry in the cathedral of Boulogne; but he kept the original order for his admission in his desk, no less than five years; and when he at last made use of a new one, on being pressed by his chapter to become a priest, he instantly resigned. After this, he again betook himself to teaching youth, and gloried in the appellation of a *school-master*, one of those important functions in civil life, but too little respected in modern times. Such, however, was his reputation, that he was first appointed interpreter to the royal library, for the italian, spanish, and english languages, and afterwards keeper of the books in the king’s cabinet. He died, january 29, 1784.

The present volume consists of sixteen apologues, fifteen tales and maxims, and a collection of proverbs from the italian, spanish, english, &c. We shall present our readers with a translation of apologue v, as a specimen.

‘ THE TWO SERPENTS.

‘ Saheb, a learned doctor, being entrusted by the sultan of Carizme with the education of his son, received orders to relate some apposite anecdote to him daily, with a view to form the morals of the young prince. He, accordingly, among others, recounted the following, which is taken from the annals of Persia.

“ A magician presented himself before king Zohak, and performed several feats in presence of his court, with which the prince was equally surprized and delighted.

“ King of kings,” said the enchanter, “ these are but the common tricks of my art, and scarcely deserving of your royal attention; but if you will permit me to blow twice into your *sacred* ear, you will instantly perceive something far more wonderful.” He had no sooner asked, and obtained what he wanted, than Zohak, after feeling an extraordinary motion within him, rather violent however than painful in its nature, beheld two Serpents heads issuing from the region of the heart.

“ Perfidious wretch!” exclaims his majesty, “ what have I done to thee? Why has thy impure breath produced within my bowels two monsters, now ready to devour them?”

“ Be not afraid, prince,” replied the magician, “ and return me thanks for the precious gift which you disown. These two serpents are the sure pledge of the happiness of your life, and the glory of your reign. Every thing, however, depends on appeasing their hunger, by providing them with the only aliment they can enjoy. Select from time to time a certain number of your subjects from amidst the lower class, nourish with their flesh these divine animals, and solace their thirst with their blood. Above all things beware lest you listen to a base and dangerous pity: recollect, that every thing that pleases you is just, and that it is unworthy of a king not to do harm when it becomes necessary.”

“ Zohak was at first affrighted at this execrable counsel; but as his happiness seemed connected with it, he did not long hesitate: nay, in a short time, the inhuman prince even felicitated himself on the occasion! The hunger of these two monsters, which were now incorporated with, and formed part of himself, became his own, and they never were gorged but he fancied that he felt a delicious sensation. He reckoned for nothing the cries and the tears, the blood and the lives, of the unhappy persians. In short, he no longer considered his people but as a vile herd, destined to be immolated to satisfy his slightest caprice. The persians, on the other hand, began to look on Zohak as a monster eager to devour them; and such were their sufferings, that they at last actually ceased to dread him. They accordingly rose against the tyrant, drove him from the throne which he profaned, and shut him up in the frightful cavern in the mountain of Damavend. There, left alone with his two serpents, and no longer able to satisfy their voracity, the body of the pitiless Zohak at length became food for them!” “ What a horrible story!” cries the young prince,

"for Heaven's sake tell me another which I can listen to without shuddering." "Most willingly!" replied Saheb; "here is one very simple and very short."

"A young sultan bestowed his confidence on an artful and corrupt eunuch: this wretch infused into his mind false ideas respecting the glory and happiness of kings. He accordingly soon engendered in his heart pride and sloth, the father and mother of all crimes. Delivered over to these two passions, the young monarch sacrificed his people to them; he placed his glory in despising mankind, and his happiness in rendering them miserable. What was the end of all this? He lost his crown, his treasures, and his flatterers; nothing remained but his pride and sloth, and being unable any longer to satisfy them, he died from mere shame and rage."

"The prince of Carizme did not seem dissatisfied with the latter story: "I like it better than the former," said he, "for it is far less revolting and atrocious." "Alas! prince," replied his instructor, "it is nevertheless one and the same!"

The above apologue is taken from the *Bibliothèque Orientale*; several are translated from the english, and one or two from the spanish.

ART. XLIII. *The Prompter: Political and Moral. In Essays, Characters, and Anecdotes.* 12mo. 36 pages. Price 6d. Parsons. 1795.

PLAIN, popular talk, without much attention to method, but with a good deal of strong meaning, on topics immediately interesting to the public. The principal measure, to which this prompter urges his countrymen, is a united representation of their grievances in petitions to the king. The iniquity of the present war; the oppression of the taxes which are levied to support it; the necessity of maintaining the liberty of the press; the history of *magna charta*; the rights and duties of juries; the present mode of representation and election; the mischiefs of gaming; the hardships of prisoners for debt; &c.; are the topics of this political medley.

ART. XLIV. *An Appeal to popular Opinion against Kidnapping and Murder: including a Narrative of the late atrocious Proceedings at Yarmouth; with the Statements, Hand-bills, &c. pro & con.* By John Thelwall. 8vo. 51 pages. Price 1s. 6d. Jordan. 1796.

THE late scandalous attempt on the liberty, if not life of Mr. T., in consequence of which, several of his auditors were wounded, is well calculated to arouse general indignation, and has been of course blamed by every liberal minded man in the nation.

"To what insults and depredations," says he, "is not the country subjected? And what can be the source of this horrible depravity? We talk of civilization; but the most dreadful barbarism prevails. Twenty-four millions of money are annually paid for government, and a most enormous debt is contracted by our legislators and rulers; the prisons are crammed, and gibbets are incessantly groaning; and yet Westminster justices are filling huge octavos with catalogues of incorrigible offences; and provincial mayors behold by the long hour, banditti of plunderers and armed assassins committing every atrocious depredation

predation upon promiscuous multitudes of men, women and children, and suffer them at last to retire, uninterrupted, in martial array, chaunting the songs of victory, and bearing the trophies of this premeditated violence, in triumph to their ships.

“There is something rotten in the state of Denmark”—some vital disease in the very bowels of the system, when such things can be acted: something I fear which nothing less than complete renovation can eradicate. The renovation, however, may come even from the inveterate obstinacy of the malady itself. In the meantime, palliatives may be sought, but I fear they will be sought in vain.

‘In the instance of the particular symptom which gives rise to this pamphlet, I understand a partial remedy of this kind will be attempted. A court of law will be applied to for redress, by some of the injured parties. I am glad it will be so; because such application will at least give publicity to the facts, and place an authenticated statement of the affair upon record. But further than this, I freely confess that I despair of justice in such a case. If justice were administered with an even hand, such events never could take place. And where they can take place, what is the meaning of *government and civilized society*? To talk of compensation in a court of law, is mockery and insult. There is no compensation for broken limbs, for kidnapping and murder. And if there were, how is it to be sought? Several of the persons injured in this wicked outrage, are fortunately men of considerable property: but would they have been less entitled to redress if they had been labourers and mechanics? And yet how would such men have been able to advance their hundreds—perhaps thousands, for the prosecution of public depredators, or conniving magistrates? For my part, I confess, I must leave to others, who can afford to purchase it, the costly luxury of legal justice, while I with democratical frugality, appeal to the more accessible tribunals of public opinion.’

Mr. T. ascribes the whole of this outrage to ‘captain Roberts of l’Espeigle,’ who, he says, ‘stands positively charged with making a formal harangue to his crew, issuing his orders for the attack, sending off his men in the ship’s boats, &c.’

ART. XLV. *A Letter to the Right Honourable John Lord Sheffield, on the Publication of the Memoirs and Letters of the late Edward Gibbon, Esq.* 8vo. 72 pages. Price 1s. 6d. Shrewsbury, Eddowes; London, Longman. 1796.

It is to be lamented, that they, who undertake the defence of a good cause, so frequently choose to declaim, where they ought to reason, and to criminate, where their proper business is to refute. We find too much occasion to apply this observation to the letter before us. The writer is angry with Mr. Gibbon, for the freedom of his remarks on the university of Oxford, and for his indirect attacks upon revelation: but he vindicates neither the one, nor the other, with the candour of a philosopher, or with the meekness of a christian; his general remarks betray much bigotry; his personal censures much illiberality.

Against the university of Oxford Mr. G. is charged with having been full of angry prejudice, and having written with ferocity. This venerable seat of learning is said to have been vilified and insulted by an
arrogant

arrogant and alienated native, who has retailed all the trite and hackneyed objections he could rake together from pamphlets, or pick up in conversation from the enemies of the university. Not satisfied with condemning Mr. G.'s conduct, this writer ventures to penetrate into his motives, and boldly pronounces, that he passed off, as the result of his own observation, what many reformers, with different intentions, and *all of them better than his own*, had observed before. Yet instead of refuting these trite and hackneyed objections, or contradicting the facts which Mr. G. alleges, he refers to the great names which have adorned the university; as if it were impossible, that a seminary of learning which had produced great men, should be materially faulty in its constitution or discipline. With all the respect which is unquestionably due to the english universities as seats of learning, it may be questioned whether, on comparison with other similar institutions, it would be found, as this writer asserts, that they are the noblest nurseries of science and philosophy, and that religion is better taught there, than any where else.

The writer of these letters is offended; and, we own, not without reason, at Mr. G.'s violations of decency: but why, in complaining of these, does he himself offend his readers with the dirty image of the historian 'rubbing his own nose, and the noses of his learned readers, in the sink of impurity?' Or with what propriety does he contrast the sullied and polluted page of Gibbon with 'the mild unfading lustre, which the sun-clad power of chastity has thrown on the spotless page of Virgil and Addison?' The spotless purity of Addison we shall not dispute: though, possibly, his stories of a tantalizing love-adventure, Spectator, No. 90, and of the Black-ram, No. 623, had they been found in the polluted page of Gibbon, might have shocked our author's squeamish delicacy: but, let him recollect the *Alexis* and *Gallus* of the *second* and *tenth* Eclogues, and blush to mention the chastity, and the spotless page of Virgil.

In his remarks upon the two celebrated chapters of Mr. G.'s history, on the causes of the rapid progress of christianity, this writer, instead of giving himself the trouble to expose the feebleness of Mr. G.'s attack upon christianity, by showing that the causes on which he insists do not account for its *origin*, contents himself with loading both the historian and the work with abuse. He is much displeased with Mr. Porson, for indulging that 'excessive liberality of sentiment, which is capable of exculpating the devil himself;' and for saying, that, though he blames Mr. G. for carrying on his attack on christianity in an insidious manner, and with improper weapons, he sees nothing wrong in the attack itself, and does not doubt, that it proceeded from the purest and most virtuous motive.

By a witty periphrasis, if we rightly understand the passage, the letter writer accuses the historian of impudence. P. 35.—'In his hatred,' says our author, 'of religion and its ministers, he is uniform and unrelenting throughout. This, I suppose, he considers as one among the marks of his virtuous disposition; but when he goes so far as to apply to himself and his own character the grave advice of the moralising Poet—*Hic murus aheneus esto, nil conscire sibi, nulla pallescere culpa*—some may be apt to suspect, that the wall of the Poet, and "the forehead of the great Goliath," were made of the same metal.'

Another

Another accusation brought by this writer against Mr. G. is that of malice: and he cannot even admit, that he was on the whole a virtuous man.

Speaking of Mr. G. he says, p. 44, 'the bishop of Worcester's opinion on certain subjects were very different from his own, and nothing can be more intolerant than that pride and violence which he confesses were congenial to his character; and which assuredly were much more likely to be increased than corrected, by his foreign education. He asserts, indeed, that notwithstanding those faults of his natural disposition, it was virtuous on the whole. But though this may be sometimes true of persons surprized by particular temptations, or suddenly overborne by the impulse of their passions; yet it never can be true of those, who, by an unfair and dishonest use of their reason, have wilfully and deliberately corrupted their own minds, and, not contented with ruining themselves, are industrious in proselyting others to their false notions and pernicious principles. I looked with some anxiety to that part of the Memoirs or Letters, where the close of his life is described, in the charitable hope of finding, that he had not retained his errors to the last, but, by an open and ingenuous avowal of them, had made some amends to injured Truth, and violated Virtue. This hope was without foundation.'

After this arrogant denunciation, no one will suspect the writer of that 'excessive liberality' for which he blames Mr. Porson, or of that 'diabolical delicacy' of which (p. 13) he accuses Mr. G. We do not hesitate to pronounce this letter an illiberal and intemperate attack upon a writer, who, with all his errors and defects, has left behind him a well-merited fame, which it will never be in the power of bigotry to destroy.

ART. XLVI. *Desultory Hints on Violence of Opinion and Intemperance of Language.* By George Burges, B. A. 8vo. 17 pages. Longman. 1796.

WE can easily pardon the inaccuracy of the title of this pamphlet, in which *violence* is, perhaps for the first time, ascribed to *opinion*, for the sake of the candid and liberal spirit which it breathes, and the judicious and seasonable advice which it contains. The writer observes, with regret, the asperity of sentiment and language at present shown on every subject of dispute, and the uncharitable surmises, and unwarrantable denunciations, alternately employed by contending parties. Reprobating that zeal which degenerates into hatred and contempt, he recommends the substitution of solidity of sentiment for violence of declamation, and cool conciliating language, for virulent and undistinguishing abuse.

P. II.—'We may take it for granted,' says Mr. B., 'as a maxim which admits of no exception, that the progress of pure religion, sound knowledge, and good government is best promoted by the exercise of moderate opinion and gentle language—of opinion which gives every man encouragement to examine for himself, and of language which does not repel such examination by stamping it with criminality. Of late, the established notions of mankind have received a *violent* *renewal*. Men's minds are agitated, and in the present chaos of affairs, they can only judge *in part* because they can only see *in part*.

It

It is not improbable, therefore, that, after the best exercise of reason, there may be considerable dissonance of sentiment; for though we are all anxious to think properly, as far as the imperfect grounds we have to go upon will admit of, yet, the complexion of events varying every moment, our opinions must, for the present, necessarily vary with them, unless we are disposed to take up with the first that offer, and obstinately to preclude all correction of our understandings and all rectification of our vague and partial notions. In policy and charity, therefore, we must be prepared for such mental disagreements, and must not denounce each other as traitors for opinions which, though we have been induced to espouse to day, we may find occasion to reject to-morrow.

We recommend these Hints to the serious perusal of violent men of all parties, particularly to those, who are inclined to load with opprobrious names such as venture to depart from the beaten track in religious opinions. To borrow the concluding words of this excellent moral lecture: P. 17: 'He who conscientiously examines for himself (be the result what it may) offers up to his Maker the most acceptable sacrifice. In fine, let knowledge, sound and wholesome knowledge, circulate over the face of the whole earth, and let not, for the future, its progress be obstructed by denunciations as unjust as they are unbecoming, and as impolitic as they are unjust.'

D. M.

ART. XLVII. *Some Observations on that Distemper in Timber called The Dry Rot.* 8vo. 61 pages. Price 2s. Johnson. 1795.

THE author of these observations seems to have been led to pay attention to this curious subject, by the circumstance of having injudiciously made the purchase of a house, in which the timber was found to be much decayed by this disease. After remarking, that in the fourteenth chapter of Leviticus there is an account of the leprosy of a house, which, he thinks, must have been the *dry-rot*, the author suggests, that the best mode of acquiring an exact knowledge of the distemper would be, P. 7.

'First, to study the general nature of the soil in which houses affected with the *dry rot* are built.

'Secondly, the accidental or adventitious causes of the *dry rot*.

'Thirdly, the effect of the *dry rot* on different kinds of *stone*, and other hard materials used in building.

'Fourthly, the effect of the *dry rot* on timber, and the kinds of timber most readily affected by it.

'To these might be added, miscellaneous observations, containing an account of the peculiar effects of the *dry rot* in certain situations; and of the means used, with or without success, for preventing, or curing timber affected with, the distemper. It is not without the greatest diffidence that I mention this arrangement, from a consciousness of the very imperfect manner in which I have been able to execute my own design; but many allowances will be made for the first essay on any subject.'

From various circumstances which are here detailed, the writer concludes, that the cause of the *rot* in timber is derived from the ground; that the ground which produces this distemper is always damp; and that the stone most commonly used for paving floors
does

does not interrupt the cause of the *rot*. On each of these heads he has given many useful remarks, but still much remains to be explored.

The observations respecting the use of different kinds of timber, on paving stones, and on the substances that do not conduct this disease, are equally curious and interesting.

On the nature and cause of this vegetable disease, our author reasons in the following manner. P. 52.

‘The distemper of which we are speaking, is called by the general name of *rot*, or *dry rot*, but it may perhaps be discovered at some future time, that there are many varieties both of the distemper and its causes. The prevailing opinion is well known, that it is a species of vegetation, but without deciding with sufficient accuracy upon the primary or predisposing cause, or what the nature of that vegetation is. Some have supposed it to be of the animal kind, and probably because of the observation that places in which snails have been decayed, do not fail to produce mushrooms; which has led, if I mistake not, to a doubt whether mushrooms were of the animal or vegetable tribe; or because no man has yet been able to distinguish where the animal kingdom ends and the vegetable begins, or that no language can exactly define an animal from a vegetable, though every one can clearly distinguish them in his own mind. The first effect which earth capable of producing the *rot* shews, is in its being continually moister than healthy earth, but the moisture is not the substance of the disease, no more than the matter of the small-pox is the infecting principle, which is of the most subtle nature, and only mixed or enveloped with the matter as its vehicle. So the moisture in earth impregnated with the *rot*, does not seem to be the principle of the *rot*, but it is merely the vehicle or conductor of the miasmata or primary principles of that distemper. It would be worth while to try ground which produces the *rot*, as well as wood affected by it, with electric experiments, whether it abounds with or is deficient in electric fire; but there is a multiplicity of things which an ingenious man, who could spare time, might try, for the purposes of investigating either the cause or the effect of the *rot*; and if he had the sagacity or good fortune to discover a certain method of preventing it, he would do a very essential service to society.’

The writer concludes his pamphlet, by taking notice of the means which have been proposed for the prevention of the disease in question, by applications to the timber itself. He thinks we should be cautious in applying substances to suspend the operation of the native principle, lest we should introduce other principles of decay. It is probable, he says, that keeping timber a sufficient length of time, before it is employed, is the most advantageous method of preparing it.

On the whole, this writer's observations are evidently the result of a doctrine, judicious and practically useful, and the public are much indebted to him for this communication on a subject which has been little attended to.

A. T.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. *Paris, July 1796.* By a decree of the national convention, passed on the 9th, pluviôse, 2 (jan. 29, 1794), the preparation of elementary works for the purpose of education was directed, and all patriotic and scientific men were requested to exert their abilities on the occasion. A jury was appointed to examine the works that might be sent in consequence of this decree, and apportion fit rewards to such as should merit them. The subjects were distributed into ten classes. 1. The physical and moral education of children, from the birth, to the time of their being fit for the national schools, that is, to the age of 6 or 8. 2. Instructions for the masters and mistresses of the primary schools. 3 and 4. Instructions for reading and writing, with the elements of the french language. 5. Elements of arithmetic, and of practical geometry, with an explanation of the new french weights and measures, and a comparison of them with the old. 6. An improved method of teaching geography. 7. Natural philosophy, and natural history. 8. Morals. 9. Trade and agriculture. 10. Miscellaneous works on subjects belonging to education. On the 3d of december, 1795, the decisions of the jury were laid before the council of five hundred by Lakanal. The number of performances sent was considerable : but many deviated too far from the spirit of the decree, others wanted the precision necessary in elementary works. Several, however, were distinguished, which, if they did not completely fulfil the end of the decree, answered it in great measure. Some of these had been printed previous to their being delivered to the jury, who would therefore agree with the authors, or publishers, for the necessary number of copies, or for the copy-right. Those in manuscript, which appeared to the jury to merit publishing, were to be printed at the expense of the nation ; with the addition of such necessary remarks on some of them as the jury might think fit. The following were the prizes decreed by the jury.

Class 1. Out of the great number of writings sent on the physical education of children three were distinguished, which, though neither of them were fully satisfactory, contained many valuable directions and observations, most of them apparently the result of experience ; so that a very useful work, completely adequate to the purpose, might be composed out of the three ; and one of the jury was appointed to execute this. The sum of 2500l. [£104 3s. 4d.] was adjudged to the author of each.

Class 2. Almost all the competitors in this class appear to the jury to have misconceived it's design. No one has given clear and precise instructions for the teachers of the lower schools ; and no one has made any observations on the gymnastic exercises of children, so necessary in the first part of their education. To one, however, 2500l. were

were ordered by way of encouragement, and to another 1500l. [£62. 10s].

Class 3 and 4. One work only in the 3d class deserved notice, entitled, 'A new Alphabet, containing the method of teaching several at once to read by Principles, &c.': but the method is far above the comprehension of children, though both the understanding and memory of young people might be improved by it. The author was rewarded with 2500l. In the 4th class, three books already published, containing the elements of the french language, and a manuscript work, were thought worthy of reward. Accordingly 3000l. [£125] each were adjudged to Lhomont and the bookseller Pankoucke, the authors of two of the books, and 2000l. [£83. 6. 8.] each to Blondin, the author of the other, and the anonymous author of the manuscript.

Class 5. Five performances on improved methods of arithmetic, and the best mode of teaching it, were distinguished. To the author of one, published some time ago under the title of *Éléments d'Arithmétique, avec des Observations pour les Instituteurs, &c.* 'Elements of arithmetic, with Instructions to Teachers', 3000l. were adjudged: to each of those of the others 2500l.

Class 6. Several pieces belonging to this class were praised. 2500l. were adjudged to Mr. Michel, principal of the college of Cambray, for one already published; 2000l. to the author of another; and 1500l. to the author of a third.

Class 7. In this class only one work was noticed, *Éléments d'Histoire naturelle*, 'Elements of natural History,' and 3000l. were adjudged to the author, A. L. Millin. This was the first systematic manual of natural history in general written in the french language.

Class 8. None of the numerous essays sent on the subject of morals were satisfactory, but certain sums were bestowed on the authors of several by way of encouragement. Bernardin de St. Pierre, author of the *Studies of Nature*, has been some time employed, by order of the national convention, on an elementary system of morality. How far his work will answer the expectations of the jury remains to be seen; but the few lectures he gave at the normal schools, while they existed, excited much notice.

Class 9. Not one essay was sent on trade or agriculture, though they are subjects of so much importance. We know, however, from good authority, that Mr. Dubois, who has written on agriculture, gave lectures on it in the normal schools, and understands the subject well, is preparing an elementary treatise on it.

Class 10. The sum of 3000l. was adjudged to Messrs. Duchesne and Blondel, authors of the *Portefeuille des Enfants*, 'Children's Pocket-Book,' begun some years ago, as an encouragement for them to continue it; and a like sum to Mr. Turquin, for his Instructions for Swimming, which also has been published some years.

Jen. Allg. Lit. Zeit.

ART. II. THE ROYAL SOCIETY OF SCIENCES AT COPENHAGEN.

The prize for the historical question [see our Rev. Vol. xx, p. 441, No. 1] was adjudged to aulic couns. Spittler, of Gottingen: that for the mathematical question [ib. No. 4] to the chev. de la Coudraye. Two other answers to this were given, one of which the society thinks worthy of publication. One answer to the physical question [ib. No. 3] was received; but as the theory contained in it was not new, and was grounded on the supposition of a matter of combustibility, the existence of which is not proved, the society could not confer the prize on it, though written with great ability.

The following questions are proposed to be answered before the end of june, 1797. The prize the usual gold medal of 100 R [£17. 10].

1. *What influence had the expeditions to Palestine in the middle ages, commonly called the croisades, on the arts, sciences, manners, and way of thinking of the inhabitants of Denmark, Norway, and Holstein?*

2. *Can manganese be employed with advantage in melting works? If it can, in what manner and proportion ought it to be mixed with the different ores commonly subjected to the process?*

3. *To explain, on mechanical principles, the ratio of the moving power to the weight to be moved, both in waggons with four wheels, and carts with two; taking into the calculation all the impediments to be overcome by the moving power, as from friction and the obstacles that commonly occur on roads; so that general principles may be established to shew, whether, and in what cases, this or that kind of vehicle may be used to most advantage.*

THEOLOGY.

ART. III. Berlin. *Codicis manuscripti N. T. græci Rauiani, &c.*

An examination of the Rauian Greek ms. of the New Testament, preserved in the King's Library at Berlin: by Ge. Gottl. Pappelbaum. 8vo. 206 p. 1796.

Eleven years ago Mr. P. published an essay in german on the *codex Rauianus*, become celebrated by the often renewed dispute on the 1 John v, 7. At that time he had collated only part of the ms., namely, Matthew, the catholic epistles, and the Apocalypse. From this collation he adduced strong evidence, that the ms. was copied from the complutensian edition, with a few intentional variations. Mr. Griesbach published the result of his examination about the same time, which agreed with that of Mr. P., only adding, that the variations from the complutensian edition were borrowed from the margin of the third edition of R. Stephens, and the intended imposition evident. Thus the old dispute seemed fully decided. But archdeacon Travis, who has made so much noise with his defence of the spurious passage 1 John v, 7, and obtained such unmerited reputation in England, could not find in his heart to give up the supposed Rauian testimony for it's authenticity. Mr. P. wrote to him a full

account of his discovery, with the proofs in support of it; and this letter is here printed, with some additions. But archd. T. did not think proper to notice this epistle in the subsequent editions of his Letters to Gibbon; and indeed perverted the german tract of P., from which he published an extract in english, to his own purpose. This induced Mr. P. to pursue the inquiry he had begun, and to collate the remaining part of the codex Ravianus. His labour was repaid by farther discoveries. He now found, that the ms. consisted of two dissimilar parts. His former observations were fully confirmed with respect to the larger part; and he shows by a great number of new, striking, and incontrovertible proofs, that this part of the ms. is no more than a servile copy of the complutensian edition, made by an ignorant transcriber. The variations here and there introduced for the purpose of deception, Mr. P. also finds with Griesbach to have been borrowed from the third edition of Stephens. We shall just cite a couple of Mr. P.'s new proofs. Acts xxv, 3. the complutensian edition reads: *παρεκαλουν αυτον αιτος(μινος χαρις κατ αυτου, οπως μεταπεμψη)ται αυτον εις ιερουσαλημ.* The words placed within a parenthesis fill just one line in the complutensian edition, which the transcriber negligently overlooked, and ignorantly wrote: *παρεκαλουν αυτον αιτουται αυτον εις ιερουσαλημ.* Heb. vii, 1, stands in the complutensian edition *ω συναν(τησας αβρααμ υποστρεφοντι απο της κοπης) των βασιλειων:* and here too the copier has omitted a line, stupidly writing; *ω συναντων βασιλειων.* The *ω* in the latter passage too is an error of the press for *ο*. Instances of this kind, with the numberless errors of the press which the transcriber has copied, and the frequent division of one word into two, where it happens to have been divided at the beginning and end of a line in the complutensian edition, and the compositor omitted the mark of conjunction, are absolutely decisive, and completely destroy the shift to which some have had recourse, that the complutensian editors used the codex Ravianus, or the ms. from which this was copied. The smaller part of the ms. includes Mark v, 29—xvi, 20: the whole of Luke and John: Romans i, 1—vi, 18, and xiii, 1, to the end of the epistle. These patches are not taken from the complutensian edition, but from Stephen's third, 1550. This new discovery also Mr. P. supports by incontrovertible arguments. In this part of the ms. the copyist has transcribed the most palpable errors of the press in the edition of Stephens, even such as are corrected in the errata: yet he has occasionally taken care to deviate from his original, for the purpose of covering his imposition. Here, however, he was unable to make any variations, but such as the margin of Stephens or the complutensian edition afforded. Thus it appears, that this ms. is no more, a few palpable errors of the transcriber excepted, than a compilation from two printed editions and the margin of one them: and this rendered so very evident, that we hope no one in future will throw away a single word on the miserable production.

As Mr. P. has collated the complutensian edition afresh for his purpose, this tract serves by the by to confirm and render more complete the extracts given by Wetstein.

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MEDICINE.

ART. IV. Gottingen. *Denkwürdigkeiten für die Heilkunde und Geburtshülfe, &c.* Memoirs of Physic and Midwifery, extracted from the Journals of the Royal Practical Establishments for teaching these Sciences, by Dr. Fred. Benj. Osiander, Prof. at Gottingen. Vol. I. 8vo. 584 p. 3 plates. 1794. Vol. II. 523 p. 8 plates. 1795.

These two volumes contain much valuable information, and many judicious remarks. An account of the establishments, which are excellent in their kind, is prefixed; and some new inventions for the use of the accoucheur are described.

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ELECTRICITY.

ART. V. Leipzig. *Revision des vorzüglichern Schwierigkeiten in der Lehre von der Elektricität, &c.* A Review of the principal Difficulties in the Theory of Electricity, particularly what relates to Two kinds of it; in Letters published by L. L. 8vo. 149 p. 1789.

We mention this work solely on account of a single passage, in which it is said, that 'bones and other animal substances, which have been reckoned among the non conductors, absorb electricity.' On a repetition of the experiment with a powerful electrical machine, and very dry old human bones, we have found, that a charged jar, containing 200 square inches of coating on each side, was divested of it's electricity by the bone of the upper arm in 40 seconds. The jar would emit a spark after thirty seconds: but in six seconds the charge was so much weakened, that a man could bear it's shock. The bone being insulated by a glass tube, it became electric, and the jar was not fully discharged by it in two minutes. It's electricity was not dissipated till a good uninsulated conductor was three times applied. If a jar were charged upon a stand of bones, it could only be discharged gradually, and by taking several sparks, requiring about thirty seconds for the purpose. It appears, therefore, that bones attract and give out electricity gradually, and may be saturated by it. May not the phosphoric acid in bones, and phosphoric smell of the electric fluid, lead us to some inferences respecting the nature of electricity?

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TOPOGRAPHY.

ART. VI. Salzburg. *Beschreibung der Stadt Salzburg, &c.* A Description of the Town of Salzburg, and surrounding District, with it's ancient History. By L. Huebner. Vol. I. Topography. 8vo. 594 p. 2 plates. 1792. Vol. II. Statistics. 620 p. 1 plate. 1793.

Salzburg, the residence of one of the principal prelates of the german church, the chief town of a people in many respects deserving notice, and a seat of learning, which still flourishes in the enjoyment of a considerable portion of liberty, merits a careful description,

scription, which Mr. H. has here given, in a work that displays much taste and uncommon industry. Mr. H. has published an abridgment of this work in one volume.

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GEOGRAPHY.

ART. VII. Riga. *Materialien zur Kenntniss des russischen Reichs, &c.* Materials towards a knowledge of the Russian Empire, published by H. Storch. Vol. I. 8vo. 522 p. 1796.

This work will be particularly acceptable to foreigners, as it will convey to them in a language more generally known the information contained in various russian tracts, translations of which will here be published, or extracts from them, as the case may require.

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POLITICAL ECONOMY.

ART. VIII. Zurich. *Politische Wahrheiten, &c.* Political Truths by Fred. Ch. Baron von Moser. 2 Vols. 8vo. 570 p. 1796.

Baron M. has long been a favourite political writer with the public. The son of a victim of despotism, he was an enemy to it at an early age; and few men have had opportunities of treasuring up so much experience, during a long life dedicated to the theory and practice of government, or known how to employ them so well. His independent principles, love of justice, hatred of all ministerial-jacobinism, and zeal for freedom of thinking and the progress of the human mind, which is sometimes strikingly contrasted by his pertinacious adherence to the old dogmatic system of our church, are sufficiently known; and though he gives kings and princes no quarter, he is a strenuous opposer of the violent revolutionists, who would completely new model every thing in religion and politics.

ART. IX. Harrington's works have lately been translated into french, and are now translating into german at Leipzig.

MORAL PHILOSOPHY.

ART. X. Leipzig. *Fordern grosse Tugenden oder grosse Verbrechen mehr Geisteskraft? &c.* Do great Virtues or great Vices require the greater Powers of Mind? A philosophical dialogue by G. Henrici. 8vo. 328 p. 1795.

This first attempt of Mr. H. entitles him to a distinguished place among philosophical writers. In it he ably contends, that true virtue alone denotes greatness of mind; and the form of dialogue, which he has chosen, has enabled him to introduce many interesting collateral remarks, that would not so aptly have found a place in a formal dissertation on the subject.

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ANTIQUITIES.

ART. XI. Rome. *Le Pitture di un antico Vaso fittile, &c.* Representation of an ancient earthen Vase, found in Magna Græcia, and belonging to his Highness Prince Stanislaus Poniatowski, with an Explanation by Em. Qu. Visconti. Large fol. 13 p. 4 plates, 1794.

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The vase here delineated is large, and of great beauty, and was found near Bari in Apulia. From the decoration it appears, that arabesques with animals issuing out of foliage are more than 2000 years old, and were used by the greeks before the time of Alexander, so consequently could not have been borrowed from Alexandria in Egypt. Mr. V. also observes, from the figure of Jupiter on this vase, which has a bracelet with a gem on the arm, that seals were worn in this manner before rings for the fingers were invented; that such was the signet of Judah, Gen. xxxviii, 18; and that they were not worn about the neck as Caylus and others have mistakingly supposed.

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HISTORY.

ART. XII. Riga. *Ueber den ersten Feldzug des Russischen Kriegsheers gegen die Preussen, &c.* On the first Campaign of the Russian Army against the Prussians in the Year 1757. Published from the original Record of Gen. J. H. von Weymarn, by A. W. Hupel. 8vo. 240 p. 1794.

This is a valuable document respecting the seven years war, as it has every mark of candour and veracity, and gives a circumstantial account of the battle of Grossjägerndorf, differing in many particulars from that published by the russian government. The unexpected retreat of the russian army out of the prussian territory after it's victory, occasioned an inquiry at Petersburg, and gen. von W., who served with the army as quarter-master-general, had fourteen several questions put to him on the subject, which are here answered. It appears, that Apraxin was nowise to blame, unless in wanting firmness, and yielding too easily to the advice of his generals, particularly of gen. Fermor; and that the state of the russian army was such as to render it's retreat unavoidable, without requiring any secret causes to account for it. Still there is reason to suspect, that the counsel given to field-marshal Apraxin was intended to prevent the russian army from acting with too much effect against the king of Prussia; and that the king had some good friends among the principal persons of the imperial ministry.

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TRAVELS.

ART. XIII. Paris. A new edition of Bourgoanne's Travels in Spain [see our Rev. Vol. v, p. 291] is shortly to be published, with very considerable additions by the author, which will probably extend the work to another volume.

MISCELLANIES.

ART. XIV. Paris. A complete edition of Gresset's works is publishing, which will contain many posthumous pieces, given by Mr. Dumefnil to the national institute; three of the members of which, Selis, Lebrun, and Fontanes, were appointed to superintend the edition. A selection from G.'s mss. will be made, and such only published as appear to the editors to merit it. The fifth canto of *Vertvert*, entitled *L'Ouvroir*, 'the work-room,' is not among these mss; but there are hopes of it's being recovered, as it was sent to the king of Prussia.